

DE CARMINE DEI DEORUM.

OR

ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad Gita

(Complete in Three Parts)

PART I

THEOLOGY OR THE SCIENCE OF GOD

BY

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PUBLISHED BY

THE SADBHAKTI PRASARAK MANDALI

1923

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Printed by V. P Pendherkar at the Tutorial Press,
211A, Girgaum Back Road, Bombay
and

Published by the Sadbhakti Prasarak Mandali, Shri Shankara Lodge,
Saraswati Bag, Andheri, Bombay Presidency

PUBLISHERS' NOTE

Though there are several editions of the Bhagavad Gita (The Lord's Song) with English renderings of the text and explanatory notes the Publishers make no apology in bringing out this valuable work. It will be readily seen that in scope design and treatment this work presents strikingly new features. The Publishers believe that for exhaustive treatment and lucid exposition this book will take a very high rank among publications of a similar kind. The author has no undue bias in favour of any school of philosophy. He treats the Monistic Qualified Monistic and the so-called Dualistic schools with equal respect holding that each has its own proper place and utility. In interpreting the texts he follows the lead given by the blessed Mirathi Saints particularly the celebrated Poet Scholar and Saint—Vilmana Pandita. Due importance is given to all the three Kandas namely Karma (Action) Upasana or Bhakti (Love) and Jnana (Knowledge) though special emphasis is laid on Bhakti which as the author shows with great effect is the connecting link between Action and Knowledge first because Action without the Love of God cannot bear the fruit of Knowledge and thus cannot secure Freedom and secondly because Knowledge of the Impersonal Brahma without the Love of the Personal God cannot attain to His Eternal Bliss and Companionship the *Summum Bonum* of Human Life. The reason for this emphasis on Bhakti as well as the inspiration to compose this work has been furnished the Publishers are authorized to state by the Lord's declaration in Chapter XVIII Verse 68 — He who shall declare this Supreme Secret among my Lovers extolling Love for Me shall surely come to Me.

The Introduction gives a bird's eye view of the most important religious and philosophical movements of the Hindus while the explanatory notes which are quite

copious, are rendered exceedingly valuable and useful by suitable quotations from the Shrutiś, Smṛitiś, Puranae and the works of well-known Indian Saints as well as from the religious and philosophical books of the Prophets and Teachers of other Religions

The Publishers intend to publish the whole Commentary in three parts. The First Part, which is now offered to the public, deals with the first Six Chapters of the Bhagavad-Gitā, grouped by the author under the comprehensive heading "Theology", as distinguished from "Cosmology" (Chapters VII-XII), which will be dealt with in the Second Part, and "Eschatology" (Chapters XIII-XVIII), the subject-matter of the Third Part. The Second and Third Parts will be published in due course. The Index will appropriately appear at the end of the Third Part.

In compliance with the wishes of the Author the portrait of Shri Nārāyana Mahārāja, the Ādi Guru & his Sāṃpradāya, has been published as a frontispiece to this Part. In the Second and Third Parts will appear, respectively, the portraits of the Author's Parama Guru and his most revered father as well as Spiritual Guide, to whom this work is dedicated.

The Publishers are deeply indebted to the Author, for the kind permission granted to them to publish this Commentary. As the Publishers have constituted themselves into a society for religious and charitable purposes, the profits, if any, accruing from this publication, will be applied solely for such purposes.

SADBHAKTI PRASĀRAK MANDALI.

Shri Shankara Lodge,
Saraswati Bag,
ANDHERI, (Bombay Presidency)
1st August 1923 } }

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Shri Sadguru Prasanna

INTRODUCTION

(MANGALACHAKANAM)

SYNOPSIS—I A deep bow to Parabrahma 1st as Shri Sadeuru Imparter of Supreme Love 2nd as Personal God Sachchidmanda in essence 3rd as Bhagavan with His six attributes manifested in the Bhaga or Universe II Origin of the Vedas Shastras Puranas and Saints as well as a summary of the Six Systems of Hindu Philosophy and a bird's eye view of the most important religious and philosophical movements of the Hindus since the time of the great Buddha and the substance of the lessons taught and III a solemn prayer to the Lord of the Universe being of the nature of the Kalpatriksha to suggest in simple English the true and connected meaning of the Bhagavad Gita which is an epitome of the Upanishads and all that is good in the world and to shower His Grace on the aspirant readers of this Commentary so that they may easily discern the path that leads to His Lotus Feet

*I Shri Sadgurubhyo namah—All hail to Thee O Ever Blessed Teacher! Imparter of Uninterrupted (*Avyavahita*) Unadulterated (*Avyabhichārī*) and Unconditioned*

(*Nirnumittā*) Love (*Bhakti*)—Uninterrupted¹, because it is eternal and continues straight, without a single pause, unlike the interested Love of other Gods, which ceases the moment anything unfavourable happens in life, Unadulterated², because it realizes that its own Soul is the Soul Universal and is, therefore, perfectly pure without any, the least, adulteration or admixture of what may be called Personal Love (Love of one's self as distinguished from the Love of God) which is necessarily to be found in the ignorant Devotee who has no Knowledge of the Self, however sincere may be his devotion to Thee!, Unconditioned, because it is motiveless, being Love for the sake of Love itself and seeks no object whatever, either of this world or of the world to come, nay, it cares not even for Salvation (*Sâyujyatâ*³)

Onnamah Sachchidânanda Parabrahmane—All-hail to Thee, O Existence, Consciousness and Bliss Supreme! Thou alone art the real ocean of Existence, because all else, like the waves, is born of Thee, remains on Thee and dissolves in Thee! Thou alone art the real ocean of

1 *Of* Upâsakâñchâ jo âtmâ, to upâsyâ paneñ sphure / tevhâñchi avyavahitâ bhakti, kñ na vite kadhuñ // *Vâmana Pandita*

2 *Of* Yonyâm devatâm upâste atha anyo sâ myoham asmitu na sa veda yathâ pashuh—*Shruti*

3 This is Nirguna Salvation, wherein the Individual Soul emerges in the Soul Universal ‘as a drop which falls from the clouds into the sea’. It must be distinguished from the Saguna Salvation of the Wise Lovers (*Jnâni Bhaktas*) which is described in the following passage from *Lord Gauanga*, and wherein he emerges ‘as the river enters into the ocean’! “Now what is salvation? It is not extinction, nor the merging of Man’s Soul in the Great Fountain of Energy, but the securing of a higher existence, and the everlasting Companionship of God”

This is the kind of Salvation indicated by the expressions ‘Kingdom of God’ and ‘Eternal Life’ in the *Holy Bible* as well as by the word ‘Garo-Neman’ in the *Zend-Avesta*. But there are some who forsake the pursuit of earthly aims in order to gain heaven, or to attain personal liberation from rebirth, into this error you must not fall —*J. Krishnamurti*

knowledge because the springs of all knowledge, whether spiritual or temporal emanate from Thee' Thou alone art the real ocean of Bliss because all the bliss which the world like the fish in the mud enjoys is only a spark of Thee obscured and confused as it were with all sorts of extraneous circumstances or caricatured and misunderstood' Thy Existence Consciousness and Bliss are not however three separate entities but like the whiteness softness and sweetness of sugar they are all one harmoniously united in Thee!

Oṁnamo Bhagavate Vasudevaya—All hail to Thee O All pervading God of Gods Bhagavān! on Whom these various appearances constituting the Universe (*Bhaga*) are superimposed like wristlets and other forms on gold This Universe or Bhagī as the Smṛiti¹ says is a manifestation of Thy six attributes viz Power (*Aishvaryā*) Law (*Dharma*) Glory (*Yasha*) Fortune (*Shri*) Knowledge (*Jnana*) and Dispassion (*Vairdgya*) Thou art O Infinite Being² Anant³! the clay the material cause so to speak, of this pot of an Universe Thou art also the potter its efficient cause but not separate from it for like a person who without actually becoming a pot assumes the form of a pot Thou assumest all names forms and activities This is Thy first attribute Power or Yogaishvarya as Thou choosest to style it As regards Thy second attribute Law O Govinda³! it implies the two

1 Of Aishvaryā ya samagnasya dharmasya yashasah shriyah / jnana vairgyayoscheti shana m bhaga iti Smṛitib//

Samagra aishvaryā dharmā yasha, shri vairgya ane moksha, e cbha ni sajnā bha a evi ehh te sarve jenlmān nitya niraftara rah chhe te Bhagavān —Dr redi

2 Of Pashya M yorāmaishvaram—R G IT 4

Yā shlokanta aishvaryā yā shabdichī artha yorāmaishvryā na karatata
Lerāna, shri mānaje sampatti hā shabda pudhei aileid the—*Gīt rāhasya*

3 Lit known by th Vēdas i.e the Law Go shabd u Veda / Vedit

Divine qualities of Justice (*Samatva*) and Mercy (*Sadaya*) Thou art merciful alike to all, as the rain is, which falls indiscriminately everywhere, but in dealing with man according to his deserts Thou dost manifest Thy principle of Justice also like the rain which enables man to reap as he sows Thou hast thus provided Hell (*Naraka*) for the Sinful, Paradise (*Svarga*) for the Righteous, Absolute Freedom (*Sâyujya Mukti*) for the Worshippers of Impersonal God (*Nirguna Brahma*) and Thy Supreme Abode¹ (*Anâdi Vaikuntha*) for Thy Wise Lovers (*Jnâni Bhaktas*) In order that Thy Overflowing Mercy may not interfere with Thy Perfect Justice and that both may be manifested in the same acts, Thou dost assume the nature of the '*Kalpavriksha*'² which gives its suppliant only what he asks for It may be said here that one would do such actions as would entitle him to residence in Hell and apply to Thee, O Merciful Father', for a seat in Paradise. This will not do, because by his very actions he has already signified his wishes and has no right to expect anything

1 *U*ne to Govinda—*Yathâthadipikâ*. The Vedas teach and it is also the experience of the Wise Lovers (*Jnâni Bhaktas*) that the Personal (*Saguna*) and Impersonal Gods (*Nirguna Brahma*) like Butter and Liquid Ghee are one. *Saguna Nirguna Eku Gorindu—Tukârâma*

1 Of This is "the house not made with hands, eternal in the heavens," whereof wrote St Paul, the great Christian Initiate, and he raised charity, pure love, above all other virtues because by that can man on earth contribute to that glorious dwelling—*The Ancient Wisdom*

2 Of Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find—*The Holy Bible*

Ye yathî Mîm prapûdyañte tîñstathâra bhajâmyaham—*B. G. IV 11*
Kalpavriksha is a fabulous tree granting all desires 'God is like the wishing tree, whosoever in His presence thinks that he is destitute and poor, remains as such, but he who thinks and believes that the Lord fulfils all his wants receives everything from Him'—*Sayings of Shri Râmakrishna Paramahañsa*

else For if a man were to take a draught of poison and make a request that his life may be spared his prayers would evidently be to no purpose Men are therefore enjoined to follow the Law given to them and to implore Thy help O Hindu in removing the obstacles which come in the way of their realising the object they have in view owing to the imperfections of human nature Thy Moral Government O Holy Dispenser of Justice though invisible to the eye of the flesh is so perfect that no body can for a moment venture to shift off responsibility under the pretence of ignorance In Thy Infinite Mercy Thou didst provide Law² to every nation according to its peculiar needs by which it may be judged and if any urge that

they are unprovided¹ they cannot deny at least the Law which Thou hast written in their hearts. Thy third attribute, Glory, O King of Saints¹, is manifested in Thy praises² which the world sings and which is no other than this Universe 'Thy great and marvellous work' What else can be Thy fourth attribute, Fortune, O Shridhara", when there is nothing here which may be called 'Fortuneless'? Experience shows that even the dirty filth is 'Fortune' since it fetches some price and is used as manure. It is only envy, then, that makes the avaricious man compare his own means with those of others who possess more and consider himself to be unfortunate. As a matter of fact, everybody is more or less fortunate according to the number of men and women he supports, the number of animals and birds he feeds, the number of lands and gardens he owns and the number of articles of furniture and utensils he possesses. If the tin-pot and the unclean

something exterior, and that, moreover superior to itself, a relation to an excellence which it does not possess and to a tribunal over which it has no power. Here then, at once, we have the elements of a religious system for what is religion but the system of relations existing between us and a Supreme Power claiming our habitual obedience — *Newman's Sermons*

Man, from his make, constitution or nature, is, in the strictest and most proper sense, a Law to himself, he hath the rule of right within, and what is wanting is that he honestly attend to it. Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it that it is our natural guide—the guide assigned us by the Author of our nature. It, therefore, belongs to our condition of being. It is our duty to walk in that path, and to follow this guide, without looking about to see whether we may not possibly forsake them with impunity — *Butler's Sermons, Serm 3*

1 Cf He who is depraved does not listen to the divine law, and on this account lives without law — *The Pythagorean Sentences of Demophilus*

2 Cf Sthâne Hrishikesha tava prikrity¹ jagatprabhrishyatyanurajyate cha — *B G XI 36*

3 Lit One who holds Shri or Fortune (on his bosom)

rings of the houseless beggar were not Fortune why should he feel for the loss of them just as much as a rich man would for the loss of his silver goblet and costly robe? Thy fifth attribute Knowledge O Nārāyaṇa! is Thy Parā Pṛikṛiti or Vidyā Shakti which upholds this Universe It is by means of this Pṛikṛiti that Thou seemest to assume the six³ changes (*Shadakalpa*) of birth existence growth transformation, decay and destruction and art at the same time a witness of them Thy sixth attribute Dispassion is also the Universe the creation of which does not in any way fetter Thee If it be possible for gold to entertain even for a moment a desire for wearing ornaments if it be possible for an actor ever to fall in love with the female part he acts then alone will it be possible for Thee O Achyuta⁴! Who hast never forgotten Thyself to be attached to actions

2 O Thou Heavenly Father! Omnipotent and Omniscient is Thou art Who didst create Brahmā in the beginning and inspire the Vedas for his guidance Thy humble servant surrenders himself to Thee for help in tracing in outline or sketch of what actually happened since the creation of the Universe in respect of the spiritual progress of humanity as it is quite useless to approach anybody else for the purpose The principal

1 *Mura*=Individual Soul (*Jīva*) *Mura*=collection of Individual Souls and *Ayana*=support Thus *Murjanā*=One who is a support to Individual Souls

2 Of This power of self projection of the cosmic consciousness (*puruṣha*) is called its *prakṛiti* putting forth or *Māyā* (B G IV 69 VII 57 IX. 8 10)—*The Gospel of Life Vol I*

3 Of Thavuś vadhavuś p̄ lavuś, ghataruś maravuś (jlyate asti vārdhate vīparinamate apakshiyate vīnashyati) e chha vilāra—Deccani

4 Of Bhaktebhyo achyutapurvatvāt achyutah pṛikṛitih / labhitānām ebyutiryasmānuaste so achyuta frītih // Vishnu masahāram

Vedas Thou gavest¹ us are only three (*Traividyâ-B G IX 20*) in number, *viz.*, the Yajus, the Rîk and the Sâma According to the simile of a bird used by the Vedas² themselves, the Yajus forms the head (*Shirah*), the Rîk the right wing (*Dakshinah pakshah*) and the Sâma the left wing (*Uttarah pakshah*) As, of all the parts of the body, it is the head above the shoulders alone that enables us to make³ out persons, so, it is the Yajus which determines

1 *Of* Just as, when a fire is laid with damp wood, clouds of smoke appear all around, so in truth from this great Being, have been breathed forth the Rig-veda, the Yajurveda, the Sâmaveda etc —*Brih 2 4 10*

The Vedas are the highest authority either because they are beginningless or because they are the utterances of the Supreme Lord —*Svâtmânu upanam by Shri Shankarâchârya*

Ahitâpâsunî sodaviti / hita deuni vâdhaviti / nâhiñ Shuci parauti / mîuli jagâ // *Jnânesvara*

Most of the great religions of the world owe allegiance to certain books, which they believe are the words of God, or some other supernatural beings, and which are the basis of their religion Now of all these books, according to the modern *savants* of the West, the oldest are the Vedas of the Hindus This mass of writing called the Vedas is not the utterance of persons Its date has never been fixed, can never be fixed, and, according to us, the Vedas are eternal They were never written, never created, they have existed throughout time, just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God, without beginning and without end And this knowledge is what is meant by the Vedas (*Vidâ*—to know) Whenever you hear that a certain passage of the Vedas came from a certain Rishi, never think that he wrote it, or created it out of his mind, he was the seer of the thought (*manti a drashtâ*) which already existed, it existed in the universe eternally This sage was the discoverer, the Rishis were spiritual discoverers —*Suâmi Vivekânanda*

2 *Of* Tasya Yajureva shnab // Rîk dakshinah pakshah // Sâmottarâsh pakshah // Adesha âtmâ // Athai vângirasah puchchham pratishtihâ //

3 *Of* Olakhâvayâsi jaiseñ shnra / kaiâvayâ âtmavâchâ nundhâra / pañcha loshâñchâ vistâra / yâ Yajurvediñ // Heñchi Bhugusi Varuneñ / vidyâ didhalî sakaruneñ / Yajurveda yî kaiâneñ / pradhânâṅga shura ethen // Jadabhâga svaghâ nîrisitâñ / sâkshitveñ ure âtmâtâ / te nishedha shesha tattvitâñ / Yajurvediñ // *Nigamasâra*

the Self by separating it from the different sheaths in which it is enclosed. For this reason what is called the Bhārgava Varuni Vidyā or the Knowledge imparted by Varuna to Bṛigu' in the Taittirīyopanishad forms the leading feature of this Veda. When Bṛigu the son of Varuna had completed his education according to the practice of the times at the house of Brihaspati the teacher of the Gods and was ordered to return home he questioned him as to the end or aim of all the arts and sciences he had learnt there. The teacher who was greatly moved by this unusual query of his pious and intelligent pupil said in reply that the object of all study was Self realization and referred him to his father Varuna for a knowledge of Brahmi as he himself was ignorant of it. Bṛigu then went straight to Varuna and asked him Father, tell me what is Brahma? Varuna replied 'By Tapas (discrimination) seek to know Brahma for Tapas is Brahma. Following the father's injunction by progressive Tapas Bṛigu rose step by step to the recognition of Food (*Annam*) the Life breath (*Prāṇah*) the Mind (*Manas*) Knowledge (*Vijñanam*) and finally Bliss (*Anandah*) as Brahma. The explanation of these five sheaths¹ (*Koshas*) necessary

1 Of Annamaya Sheath (Food Body) is the envelope of the materials formed by food. Within this ten Viyas (vital airs) are and others follow them in the Annamaya Sheath then it is called the Prinamaya Sheath (Fifth or Double). When items connected with the above two sheaths performs the functions of living etc. through the 14 organs of Manas and others, then it is called Manomaya Sheath (Mental or Astral Body). When in the (Antah Karana) internal organs connected with the above three sheaths there arise the modifications of contemplation meditation etc. about the peculiarities of the sheaths then it is called Vijñanamaya Sheath (Causal Body). When the Self causes Jnana in its own bliss like the banyan tree in its seed though associated with these four sheaths caused by Jnana then it is called Anandamaya Sheath (Bliss body)—*Sarvāra Upanishad*

for the realization of the Self, as given by Varuna to Bhrigu, as well as the detailed account of the origin (*Srishti kâla*) of the Universe is the subject matter of the Yajur-Veda. The Rîg-Veda, which is regarded as the right wing (*Dakshinah pakshah*), tells us how at the time of the dissolution (*Pralaya kâla*) of the Universe, the Earth is resolved and indrawn into Water, Water into Fire, Fire into Air, Air into Âkâsha, Âkâsha into Ahañkâra, Ahañkâra into Mahat, Mahat into Prakriti and lastly Prakriti into the Supreme Self. Then, neither Sat (real) nor Asat (unreal) is said to exist (*Nâsadâsinno sadâsittadânum—Nâ sadhya sukta Rigveda, 10 129*). Now, as the Yajur-Veda and Rîg-Veda agree¹ in the advaita (monism) at the beginning and end of the Universe, respectively, so does the Sâma-Veda which is the left wing (*Uttarah pakshah*) establish the same truth even during the period of its existence (*Sthuti kâla*). This Knowledge is necessary because, even after one has realized the Self, it is impossible for him to avoid seeing the unreal world, which must continue to exist till the period of its dissolution. In the Chhândogya Upanishad we find that when Shvetaketu, the son of Uddâlaka returned to his father after having studied all the Vedas like Bhrigu, the latter asked him whether he was aware of the instruction by which one hears what is not heard, by which one perceives what is not perceived, by which one knows what is not known. Shvetaketu answered in the negative and expressed his anxiety to know what that instruction was. The father, therefore, said² "My

1 Cf. Yajurveda Rîgveda eka mata / srishti prâtya advaita / taiseñcha sthitî kâlû nischita advaita / Sâmavedânum // Nigamasâra

2 Cf. Yathâ khilu eumyâkenaiva mritpiñdenâ sarvam mrinmavam vijnâtam syât / vâchâUMBhanam vikâro nâmadheyam mrittiketyeva satyam// Chhândogya Upanishad

dear son as by one clod of clay all that is made of clay
 is known the difference being only the name, arising
 from speech but the truth being that all is clay—thus
 my dear son is that instruction! Now one may learn all
 the Vedas by heart and even understand their meaning
 theoretically but it is declared emphatically that he would
 never be able to acquire a practical knowledge of the
 Self without the Grace of the Preceptor (Acharyavān
 purusho āda) Therefore, the Shruti calls the instruction
 of the Guru is the Soul of the bird (Adisha atma) Lastly
 the Atharvāna³-Veda which is compared to the tail
 (puchchha) of a bird is not a separate Veda but a mere
 selection of important Mantras from the three Vedas It
 serves as a shining weapon to the Perfect Yogi when he
 has to quote authorities for the purpose of solving the
 doubts of his disciples as the tail of a bird adds to its
 beauty, although it is not intended for any special use
 So far about the Knowledge of and Union with the
 qualityless or Nirguna Brahma (Impersonal God) With
 regard to the nature and love as well as the eternal
 companionship of the qualified or Saguna Brahma

1 Of Here the manifold change of the one substance is explained as
 mere word play mere name exactly as Parmenides asserts that all which
 men regard as real is mere name.—Deuter

2 Of Te॥gurumukhेति ले श्ला / कलातीक्ष्णिदम्भिरेदासुभालम्भानोनि
 लभाने श्रूतिप्राञ्जला / लिङ् उपदेशात्मियं कौश्लम् // विगमासरा

3 Of श्वेततिलास्त्रगां व्रातेन / अथर्वान् वेदा तेलं पुच्छ्वाहेतेन /
 लोकोऽध्यैरित्थाशब्दोऽस्तेन / श्रुत्राज्यवह्नी // वेदा पाहते तेलं तिथो /
 म्भानाति त्राति विद्यते लभानोनि / अथर्वान् वेदा त्यातुनि / मालित्रारुपेन
 निवादिनि // आत्मा तु पक्षा शिरा / नासा न न चाले पक्षाल शरीरा / पुच्छ
 च्छुविकाहि गगानीचरा / उक्षेन नासति // पुच्छेति क्लिन्ही कृत्या नासे /
 परि पक्षिविलो शब्दोऽस्ते / ताति वेदा विद्यते वा / लाल कृता मित्रा //
 अनुभवी न श्लिष्टसिद्धा / जालेन स्तेनि प्रि सुगृह्णा / त्येति श्लिष्टसि
 तताति बालद्वा / इति नुचो // विगमासरा

(Personal God), the Vedas order¹ such of the Individual Souls as are endowed with mind and senses (*Gopa*) to worship Him (*Ato dharmām dhātayān / Vishnoh karmāmī pashyata //*) in this life and to enjoy after death His everlasting company in His Supreme Abode, the Anādi Vaikuntha (*Vishnoyat paramampadam*). By means of the Vedas, men like Sanaka, in the early times, got themselves saved through the Grace of the Guru (Preceptor). But as less Sāttvika and more Rājasa and Tāmasa souls like Chārvāka began to take birth on the surface of the earth, they naturally lost all faith in God and His Vedas and, therefore, necessarily in the immortality of the Soul and devoted themselves entirely to the enjoyment of the sense-objects. Under these circumstances, the teachers of the Shastras², Thy Viceroy³, O Eternal Monarch of the

1 Cf Shruti m̄ne tinh bhuvaneū svachaianeū / Shri Vishnuneū ākrami
m̄l yī kūmeū / jī Vishnucbe dharma dharneū / dharma dharum
pāhanēū karmeū tay īchñ // Mhanum indriyavaśitānprati / are Gopbo
m̄ne Shruti / kū bhajana s idhaneū jyāñsa rsati / te tumhi he ājnā
vedāchī aikī // Vishnucbe dharma dharā / mhanaje ty īchi upisanī karā /
kū tyāchñ kumeū ty īchyā upisanīpnī / goda vītati tuisñ itarī na
vātati // Yathāthadipu //

2 Cf The Vedas are divided into Upanishads (eternal spiritual truths) and the Mantras (incantations, hymns and ceremonies, the practice of which cleanses the impurities of the mind and body). The Shāstas are nothing but the Vedas, simplified, explained and illustrated, with the object of enabling the deteriorated intellect of the Iron Age man to grasp the light and the spirit of the store-house of Revealed Wisdom. The ceremonial parts of the Vedas are likewise modified and rendered easier for practice in the form of Smritis (forms of spiritual duties and sacrifices) —Bharati

3 Cf These Munis cannot be in error considering that they are omniscient, and these different views have only been propounded by them, in order to keep off all Nihilistic theories, and because they were afraid that human beings with their inclinations towards the objects of the world could not be expected at once to know the true goal of man —Madhusudan translated by Prof Max Muller

Universal came forward to help mankind and lead them back to the path of salvation. The most important of the Shastris are the Shuddarshans or the six schools of philosophy. A specific sense of the word philosopher we find first in Plato who defines philosophers as those who set their affections in each case on the really existent' (Rep V 480) or as those who are able to apprehend that which is always self identical and immutable (Rep VI 484). According to Plato therefore a philosopher is one who apprehends the essence or reality of things in opposition to the man who dwells in appearances¹ or the shows of sense. Thus it is to be remembered that each of these six schools aimed at the real truth and drew from the common fund of the Vedas whatever was necessary for its own purposes but never denied the authority of the Vedas like Chārvāka. In the same way although it is sometimes erroneously believed that some of these systems are atheistic the late Prof Max Müller justly says² Hindu philosophers recognised a Higher Power whether they called it Brahman or Parimātman or Purusha'. It was the denial of that reality which constituted a Nāstika a real heretic one who could say of this Invisible yet Omnipresent Being *Na asti He is not*. If all these systems are studied

1 Of the thoughts referred to come on to India, Plato as I have that the entire universe is only appearance and not really forms not only the special and most important theme of all philosophy but is also the presumption and condition *sine qua non* of all religion. All great religious teachers therefore whether in earlier or later time may even all those in the present day whose religion rests upon faith are alike unconsciously followers of Kant.—*The Philosophy of the Upanishads by Paul Deussen.*

Philosophy has often been defined as the quest or the vision of the world's unity. Few persons ever challenge this definition—*Prajmatism by William James*.

2 Vide 'The Six Systems of Indian Philosophy' para 40

in succession¹, they lead us to the Supreme Goal of Human Life. "In the case of six *darshanas* of ours", says Swâmi Vivekânanda, "we find they are a gradual unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Advaita." The Vaisheshika² philosophy of Kanâda derives its epithet from Vishesha which is something that individualizes atoms. The distinguishing feature of this philosophy is the theory of *Anus* or atoms. Kanâda argued that there must be very small invisible particles which exclude further analysis and which are eternal. They represent, what we call, the reflection of the Self. As the Jîva has been proved to be eternal, Gautama, the author of the Nyâya philosophy (from *m*-into and *i*-to go) or

1 Cf. Vijnâna-Bhûkshu, a philosopher of considerable grasp, while fully recognising the difference between the six systems of philosophy tried to discover a common truth behind them all and to point out how they can be studied together or rather in succession and how all of them are meant to lead honest students into the way of Truth. Here Madhusudana says, that after the various systems have been explained it should be clear that there are after all but three roads (1) the Ânumâtrivâda, the theory of atomic agglomeration, (2) the Parinâmâtrivâda, the theory of Evolution, (3) the Vivartavâda, the theory of illusion. The first theory is that of the Tarkikas (the Nyâya and Vaisheshika). The second theory is that of the Sînkhya and Yoga-Patanjalis and Pasupatas. The third theory is that of the Brîhmañadins (Vedânta) — *The Six Systems of Indian Philosophy by Prof Max Muller*

2 It differs from Gautama's system in recognising only seven categories, viz., (1) substance, Dravya (2) quality, Guna (3) action, Karma (4) genus, Smânya (5) species, Visheshâ (6) inseparability, Samavâya (7) negation, Abhâva instead of sixteen, viz., (1) means of knowledge, Pramâna, (2) objects of knowledge, Prameya, (3) doubt, Sañshava, (4) purpose, Prayojana, (5) instance, Drishtânta, (6) established truth, Siddhânta, (7) premises, Avyaya (8) reasoning, Tarka, (9) conclusion, Nirnaya, (10) argumentation, Vîda, (11) sophistry, Jalpa, (12) wrangling, Vitanda, (13) fallacies, Hetvibhîsa, (14) quibbles, Khrâta, (15) false analogies, Jîti and (16) unfitness for arguing, Nigrahasthîna

logic says it follows that it will exist after death as against the materialistic denial of a future life. Now if a future life is unavoidable a rational being is bound to make it as happy as possible. The Purva Mîmâmsâ or First Investigation of Jaimini therefore lays its chief¹ stress on works (*Karma*) and their right performance and holds that salvation may be obtained through the purification of heart which is the immediate result of such works if only they are performed without any desire (*Nishkâma*) of rewards whether on earth or in heaven although he recommends the optional (*Sakâma*) works prescribed by the Vedas to those who seek worldly happiness. The purification thus secured by the sacrifice of disinterested action qualifies one for a knowledge of the Self which is the *summum bonum* of the Sânkhyas. The Sânkhya philosophy of Kapila has for its fundamental conception the dualism of Prakrti (Nature) and Purusha (Spirit or Self) who are closely connected together from eternity or rather appear to be so. Its ultimate aim is attained as soon as the Purusha recognises his entire distinctness from the Prakrti by counting forth or separating the 24 Tattvas or elements of which the latter is composed. This justifies the name Sânkhya given to the philosophy. But what is the use of this knowledge of the Self if the mind does not become

¹ Of Vaisheshika avinashî tatra nirdhara / Vyaes jyavâlî vishnu / Mîmâmsâ karmâlambâ vistara keta no // Also Vide "The Six Systems of Indian Philosophy by Prof Max Muller" Page 33

2 They are—
 (1) The eight primary or primary elements, i.e., (1) Avyakta or Chitta i.e. the undeveloped principle of conscience (*natura naturae*) (2) the Buddhi (reason) (3) the Ahankara (egoism) (4-8) the five Tanmatras or essences of sound touch form taste and colour and II The sixteen Vishesas or modifications e.g. (9-13) the five Jnânenâtryas (organs of perception) (14-18) the five Karmâlambriyas (organs of action) (19) Manas (central organ of mind) (20-24) the Mahabhutas (material elements)

steady by means of constant practice (*Abhyâsa*) and dispassion (*Vairâgya*)? The principal object of Pâtanjali's Yoga (from *Yuj*=to join, meaning joining the deity or union with it) is to explain the means of arriving at steadiness (*Sthiti*¹). "The really important character of the Yoga", says² Prof Max Muller, "consists in its teaching that however true the Sâṅkhya philosophy may be it fails to accomplish its end without those practical helps which the Yoga philosophy alone supplies. The human mind, though fully enlightened as to its true nature, would soon be carried away again by the torrent of life, the impressions of the senses and all the cares and troubles of every day life would return, if there were no means of making the mind as firm as a rock. Now this steadyng of the mind, this Yoga, is what Pâtanjali is chiefly concerned with" When the Yogi, however, rises from his Samâdhi³ (absorption or complete union with the object of meditation), which is the last step he has to practise, and is in a state called Vyutthâna in Yoga, he must necessarily see the world outside which is not-Self and feel himself miserable Bâdarâyana, also called Vyâsa, there-

1 Of Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after self-improvement, mixes indiscriminately with all sorts of worldly men, he not only loses his ideals, but his former faith, love, and enthusiasm also die away imperceptibly. When, however, you convert the milk into butter, it no longer mixes with water, but floats over it. Similarly, when the soul once attains Godhead, it may live in any company without ever being affected by its evil influences—*Shri Râmâkrishna Paramâhânsa*

2 *Vide* "The Six Systems of Indian philosophy", P 335

3 This is one of the Ashtângas (eight parts) of Yoga, the rest being Yama (self-restraint), Niyâma (subduing), Asana (posture), Prânâyâma (regulation of breath), Dhyâna (meditation), Dhîranâ (concentration) and Pratyâhâra (abstraction)

fore come to console him in this emergency with his Vedānta (last part of Veda) or Uttari Mimāmsā (last investigation) philosophy. As regards its fundamental doctrines we are told by the author in one half verse what has been taught in thousands of volumes -

Brahman is true the world is false the Individual Soul is Brahman and nothing else. The whole of religion and philosophy says Deussen has its root in the thought that (to "adopt the language of Kant) the Universe is only appearance and not reality (*Ding an sich*). This fundamental doctrine of the Upanishads is seen to be in marvellous agreement with the philosophy of Parmenides and Plato and of Kant and Schopenhauer. So fully indeed is this true that all three originating from different epochs and countries and with modes of thought entirely independent mutually complete elucidate and confirm one another. What remains then which one can call non Brahman? There is only one Universal Self who is existence consciousness and bliss (*Sat-chit-ananda*). Nothing exists here except that Self (*Naham aditi kinchana*). He who knows Brahman to be such is himself Brahman (*Brahma iti brahma a bhava*) He thus enjoys Freedom not only after the death of his physical body (*Mukti*) but even when his body is alive (*Jivanmukti*). And yet alais! he sacrifices² Thy Supreme Love (*Pard Bhakti*) O Sweet Lord! to Freedom! It is true that without wishing for any worldly rewards he surrendered all his actions to Thee and worshipped Thee.

1 Of Ankhye atmāne nī dhī rā / yogena vrīti abunya akṣatātkām /
a kāra titok : nīc kā rā / vedālīta guhya // A gama rā

2 Of Krishnāche pada tikāni lori / mukti m̄ go bīya b̄ ya // Tumara
Parīkṣā

Atmālakta jai zile jīvāmokta / tari premavikla durlabha ty a //
Tuker ma

with a pure heart but this devotion or *pranidhâna*¹ (placing oneself forward and into) was only a means for steadyng the mind or securing Freedom and not the path to reach Thee Maharsi Vyâsa was fully aware² of this defect in his system, although it was the highest³ of the six. Therefore, when once Shri Nârada happened to go in the course of his rambles to his (Vyâsa's) hermitage of Badrikâshrama, he begged of him an explanation of the Doctrine of Love⁴ or Amourism, as Thou O Mighty Originator of the Sacred Om itself, which is the origin of all the words and languages in the universe⁵, now choosest to call it Nârada replied "Great Sage⁶, you have come down on earth for the redemption of mankind Your present inquiry has been prompted by that desire alone By your disciple, Jaimini, you have already, in the Purva Mîmânsâ, discoursed upon the problem of action, and have yourself completed the inquiry into the problem of Knowledge in the Uttara Mîmânsâ And now you have taken up the problem of

¹ *Vive Patengal* (123) In (138), we find that repetition of the
whole Om and reflection on its meaning are incumbent on the student of
Vedic.

"All Hol., Hol., Hol., Lord! All Lovely, Lovely. Most
Lovely! Well! All heavenly, Heavenly, Infinito—Lament Goli! There is
nothing like it, there is no Human heart and there is not any. Heav-
en-born is he, he is the ruler, of the holliest God of All Love —
the last of Victoria by R. Mace

Even so, let us communione with God in Love, devotion and self-sacrifice, as taught by the Right Nicanor (Venerable Blasius) that is enjoined.

Love I am going to explain¹ it But its full explanation will be given by you in your Shrimad Bhāgavatam which will be of the nature of a commentary upon your Brahma Sutras The importance of Love or Charity as it is called in the Bible, is thus pointed out by St Paul in his First Epistle to the Corinthians — And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and I have not *charity* I am nothing And though I bestow all my goods to feed the poor and though I give my body to be burnt and have not *charity* I am nothing This is the origin of the Puranas which explain the Truth contained in the Vedas by means of suitable illustrations With regard to the Personages mentioned therein however Shri Rāma Krishna Paramahānsa remarks Think not that Rama Sita Shri Krishna Rādhā Arjuna &c were not historical personages but mere allegories or that the Scriptures have an inner and esoteric meaning only Nay they were human beings of flesh and blood just as you are but because they were Divinities their lives can be interpreted both historically and spiritually The Bhagavata Purana says³ The Munis who repose in the Self who have no bonds of the world serve the Mighty Lord with an unselfish devotion so great is the attractive excellence of Hari Nay even Shukhācharya

1 The discourse delivered on the occasion is known as Narada Bhakti Sutras

2 They are eighteen in number viz 1 Brahma 2 Padma, 3 Vishnu 4 Shiva 5 Bhāgavata 6 Nārada 7 Mārkandeya 8 Agni 9 Bhaishyana 10 Brahmavārtta 11 Ling 1 Varaha 13 Skanda 14 Vamana 15 Korma 16 Matsya 17 Garuda 18 Brahmānda

3 *Of Ātmaramascha munayo nirgrāthā apyurakrame/ kṛvautyabaitu
kim bhaktimithambhuta guno Hariḥ // (1710)*

confesses¹ that although he was the master of the Vedânta philosophy and he actually enjoyed Living Freedom, yet he was so much attracted by the Lîlâ (achievements) of the Saguna Brahma (Personal God) that he made a special study of the Bhâgavata at the feet of his father Maharshi Vyâsa, who himself secured peace² of mind only by writing the Puranas. They saved many a Sâttvika soul like Parikshiti³. But as the reason or the determining faculty of the Râjasîka and Tâmasîka masses was too gross to understand clearly the drift of even the Puranas, simple as they were, and consequently from time to time there was great confusion of thought everywhere, Thou wert, O Saguna Brahma (Personal God) !, necessitated to come down Thyself as a Saviour in the form of Shri Râma,

1 Cf Parinishthito'pi naigunya uttamashlokalilaya / gribhitacheta
râjarsha ikhyânam y idâdhitavîn // *Shri Bhâgarata*

Thus Shukadeva had both Transcendental Knowledge and Love for the Lord Hanumân realized God without Form and God with Form and then passed his days in meditating upon a particular Form of the Lord—the Form of Râmchandîa, a Form made of Spirit and Bliss Everlasting. Much the same was the case with Prahlâd and Nîrada. They realized the Absolute,—they realized, too, the Spiritual Forms of the Lord from a lower plane Prahlâd realized “I am it” (God the Absolute). He also realized, “I am Thy servant, Thou art my Lord.” Nîrada passed his days in his ecstatic Love for the Lord. This Love solves the problem of life—*Gospel of Shri Râmâkrishna*

2 Of Toñvari talamala re talamala re / nâhîñ Bhakti bila re //

3 King Parikshiti, grandson of Arjuna of Mahâbhîrata fame was wholly engaged in hearing the Bhâgavata from Shukîchârya for seven days without food and drink and was patiently awaiting his death. Takshaka, the serpent, approaching him in disguise, bit him fatally. Parikshiti had been cursed by a Rishi's son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the Rishi immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

Shri Krishna and others and live with us and preach personally Thy secret ways for the redemption of the world and also to send at due intervals Thy Lovers (*Bhaktas*) from Thy Supreme Abode in the form of prophets and saints¹ to guide us by their oral advice as well as by writing commentaries and original works² in different languages which serve as bridges to cross over this ocean of ignorance and misery The mere company of saints moreover creates³ imperceptibly without any efforts, tendencies which in due course result in Dispassion Knowledge Love and Salvation It is for this reason that Shri Rāmādāsa Swāmi says in *Dusmbodhi* VI 7 If God were not to manifest Himself, then who can know Him? Not even the best of us can realize Him The sum and sub-

1 G/ si ta sadia Lumarai ka.1/r1:11 modi upak m k.1/nan
 y ne siddhi will/bid mi balaiki bharatish // Vallet i to arti bhakti/
 purani holi lopili/siddhi will to prakata kele// tishib mden gatyirtha//
 Vayavahini bhakti des'od'si if/print ii upayogi sareli si / si si udristi
 a tyajii / sugama je k.1 p ha.1 // Deshabitish ita ke e grafilu/t nell
 prakashish i go pantha/ai yati i to guhvihi i / kaisi kahito mani steif//
 Deshabitibhinibaf ill.1ell/a scut li dbil / bi wasurin to sugama zali/
 vijadhim ichi sup alitha // Tyra na S gara

If the books of all the great philosophers are like so many men—
Pragmatism by W. James

3 Cy sadi santo bligantavil yadyapayudhahfiti na / yibhi s nirkathil
steshamupadesha bl'vraatil til // 1cy vishtha

Satishcharanaraja ligat n' satija / visanectei bijn jalona jlyia/
Tuk r ma

Safita samigama kijlo / tajyo aura upad // Sundara bahutahi uddharc /
s. uta safigatame Al // Sunda d' ra

Safita a migam si atmitechhi / sandara ugava mola // Am itariya
Sudhaki su gata dharo / janama alrathaka Laro // Kabir

Punya puñja bina milahi na sañita / satsaṅgati sañstuti kara auta //
Tis dusa

Ag 1 satsang-venchi! vair gya jn 11 / satsangi n Larminashthina /
satsangi bhakti upaje purna / ani vijnalna entsanggesi // Jiangan the Siuani

Dhanya dhanya bhulgya je aldbhu sañcata kare / Varsh Mehdi

stance¹ of all that Thou hast taught, O Blessed Lord !, through the Vedas, Shastras, Puranas and Saints is the cultivation and development of Thy Supreme Love after Self-realization in this life and the enjoyment of Thy Eternal Bliss and Companionship after death in Thy Supreme Abode. These three points ought to form the principal topics of discussion of what are called Theology or the Science of God, Cosmology or the Science of the World or Universe and Eschatology or the Science of the last or final things which, if properly understood, are expected to answer, respectively, the questions 'Who am I? What is this Universe? and Whither must I go?' The following answers given to them by Shri Shankarâchârya in his Svâtmânirupanam (Definition of one's own Self) are in harmony with the authorities Thou, O Providence!, hast sanctioned for our guidance - "I am the Lord² of Lords. All this Universe, sentient

1 *Of Nirguna Jnâna Saguna Bhakti / âni parama purushârtha Saguna Mukti / aisi Gitâ Bhagavâdukti / sâra saikalâñ Vedâñcheñ // Yathârthatadipikâ*

2 *Of And while some of the most important doctrines of the Vedânta, when placed before us in the plain and direct language of the Vedânta-Sutras, may often seem very startling to us, it is curious to observe how, if clothed in softer language, they do not jar at all on our ears, nay, are in full harmony with our own most intimate convictions Thus, while the idea that our own Self and the Divine Self are identical in nature might seem irreverent, if not blasphemous, one of our own favourite hymns contains the prayer,—*

And that a higher gift than grace
Should flesh and blood refine,
God's Presence and His very Self,
And Essence all divine !

This is pure Vedânta We also speak without hesitation of our body as the temple of God, and of the voice of God, within us, nay, we repeat with St Paul that we live, and move, and have our being in God, yet we shrink from adopting the plain and simple language of the Upanishads that the Self of God and man is the same—*The Six Systems of Indian Philosophy by E Max Muller*

and non-sentient is Myself I must attain the Supreme Abode which is (by nature) impersonal when the fruits of action ripe for present enjoyment are exhausted

This Identity of the Itman and the A man of God and the Soul is the fundamental thought of the entire doctrine of the Upanisads. It is briefly expressed by the great saying Tat-tvam-as-i that art thou (Chhand V.1.8.) and then Brahmasmi I am Brahmas (Prish 1.1.10) And in the compound word Brahmas mi akhyam only of the Brahman and the Atman is described the fundamental do masti cikta nitya etc. Whatever now and unwanted paths the philosophy of the Sages may strike out the principle will remain permanently unshaken and from it no deviation can possibly take place.—Deussen

I C/ Thus when the Bhakta or the 'cropper' succeeds in approaching to himself the basis of this kind of Supreme Love he also begins to see God in everything and his heart becomes an eternal fountain of love. Therefore, as we reach that level here a sense of love all differences between the things of the world will be entirely lost. If a will no more be seen than as man, but only as God the animal will be seen no more as an animal but as God and the tiger even will no more be seen as tiger but as a manifestation of God.—Swami Vivekananda

Vishva nibhi: Mitha Ahur salhayat tuz Anna re // Varmana Pandita

Vishvih Vishva nibhara / boatali Vedas ticti e ra // Jamii Janardisha / ahurman vada i svartakisha // Vyapli ehu K r yaneti / nisl garjaj Purineii // Janii Janardana / sinta bola i vachana // Sury hitre pati / Tni : loklu kndi kari //

In the Lord truly has it been said we live more and have our being We can only understand this verse if we admit Gods presence inside every being whatever. Thus is true Pantheism trumpeted in the Gathas, in an unmistakable terms.—*Light of the Avesta and the Gathas*

2 Of In the Ardibhesht Yestit paras 3 and 4 we pray as follows, which stands in no need of explanation leaving as it does only one logical conclusion that Ahura and ourselves when pure live finally in the same abode or state

Garoneman (Is) Ahuramazda's own abode Garoneman is for pure men There is none from amongst them who is to go towards Garoneman, the abode of the pure toward Is Ahuramazda publicly with ease.—Ahuramazda is the Friend Instructor Beloved Father the Final Goal of Humanity—*Light of the Avesta and the Gathas*

3 O God! of Gods, Shri Krishna! , O Bhagavan!, Supreme Lord of the Bhaga or Universe!, O Thou World-Saviour!, Who assumed the nature of the Kalka-
vishva, pray, be graciously pleased to 'unveil' the true and connected meaning of 'Thy Most Holy and Wonderful Dialogue' with Thy Beloved, friend and disciple Prince Arjuna, known to the world by its most appropriate name 'The Bhagavad-Gitâ,' in a language so simple and clear that even a child like Dhritarashtra, of knowing the sacred path that lead to Thy Lotus Feet, may without difficulty, be able to discern it. It may be admitted here that no man can comprehend properly any subject, however easy in its nature, for which he has no inborn or naturally fitting. This is the reason why the great elephants of the so called Science and Reasoning have failed to observe the super-

1 P. v. W. 111

2 One who drives us off to let us enter death. His (or her) 18
or 31 come say dry, a note himself who is to be paid.

3 One who goes to the distribution of *lakshmi*, *lakshmi*, *lakshmi*
Kno ledge and *lakshmi* called *Bhava* (M. V. 2) goes to the *lakshmi*
Bhava and *lakshmi* go to the *lakshmi* and *lakshmi* go to the *lakshmi*
visit *lakshmi* (II. Ch. 11) *Ch. 11* *Ch. 11*

*4 C. 10 m² jen plana / hampatil sa de t'enggant. "G" 300 tpa
profunda / setia lara mukantik. Lantai. "H" 300 tpa*

5 Dhruvi the son of King Bhoja of Kausambi was exiled by his step-mother when he was of the tender age of twelve. He left in search of Golconda and was given divine instruction by the Sage Nara, who happened to meet him on the way.

⁶ Cf. The Master said "I do not open up the truth" to one who is no longer, nor help out any one "who is no anxious to help others." —*Sayings of Confucius*

To Pearson even but ascertain the profound disturbance of our condition, it cannot remove them, it has no voice, it makes no beginning, it does but continually fall back, till it is content to be a little child, and to follow where Faith guides it.—*Newman's Sermons*.

particles of Truth mixed in the mud of philosophy¹ which the little ants of Faith and Love have been able to taste freely. Physical science² deals only with conditioned knowledge. Therefore Divine wisdom is true science. says Sextus the Pythagorean for when that is obtained no room is left for knowing anything further. It is the end of Knowledge (Vedanta) so to speak and is acquired by Faith and Love as declared by all the religions of the world. All else is sheer ignorance (Heb 11: 12; 1 Cor 11: 1). What are Truth and Love³ then? Truth is here a state of mind

¹ Cf. Sautinayana p 110 or 3. It is not only the language of Vedas I remember the tendency of it to center around the Deity with the help of help whence it can be a contact with the creative effect. It is the study of Vedas in general I find a certain way of coming at by the tree consciousness—science—profound that we take a look at it's went after a teacher to a professor like me in a school or in a certain new school of ideas that has grown up during the last half of the nineteenth century around the name of Galileo as in a school that grew up around Aristotle.—Hinduism

² Cf. Abraham who was imputed to him for his righteousness. For what saith the scripture? Abraham believed God and it was counted unto him for righteousness.—Romans 4: 3.

Ehrtli is a latinate jnana—B. G. 15. 39

Even such knowledge which has given special offence as a religion for philosophy and about to be in with its dooms but doubtless it has its legitimate place in the Vedas via philosophy for ill-kants pillars that it leads us on to search many things as beyond the limits of human understanding and must be accepted or believed without being understood.—Max Muller

I once asked Mahadeva O Lord who is the root of the Eternal Everlasting All-embracing Being? The Lord Mahadeva thus replied The root is faith.—Sayings of Sri Ramanuja Paramahansa

³ Of people do not see that science deal only with conditioned knowledge. It brings no man go from the Land of the Unconditioned. Such ones are has been brought by highly men who have seen and realized God like the Rishis of old. It is they alone that are competent to say. God is thus and thus.—Gospel of Sri Ramanakrishna

⁴ Of From pure faith is born love. Therefore I tell you of the signs of

which believes in Thee Who art without cause and the first of all causes and in Thy attributes—especially Thy second attribute Law (*Dharma*¹) which involves the notions of Justice (*Samatva*) and Mercy (*Sadayatva*) as typified in the *Kalpavriksha*, Love is a further development of that state, which passing from stage² to stage is ultimately transformed into Thee Who art Thyself inexpressible and eternal Love³, Consciousness and Truth “When the faith is dead”, says Rāmadāsa Swāmī, “death is better than life” The Faith of every man depends on the purity of his Sattva, i.e., Antahkarana or heart (*Sattvānū upā sai vasya shraddhā bhavati Bhārata—B G XVII 3*) Deign also to inspire Thy humble servant, with an open mind, to borrow from the writings of the authors he may come across, such views alone as are agreeable to Thee and for which valuable favour of theirs permit him to express, in anticipation, his deep sense of gratitude here only It may be pure faith Leaving all other desires, worship of others, knowledge and work, devote all your organs to the cultivation of Krishna This is pure faith, the source of love Its signs are described in the Nārada Pancharātra and the Bhāgavata.—*Chaitanya*

If any man has the grace to feel shraddhā (faith), he consorts with pious men, from which companionship result the hearing and chanting of Krishna's name From the attainment of Bhakti, all his troubles are removed, and as a consequence his faith becomes constant, which gives him a taste for listening and hymning of Krishna's name From taste (ruchi) comes strong inclination (śakti) which gives birth to the sprout of passion for Krishna in the soul When the emotion is deepened, it takes the name of love (prema)—*Chaitanya*

1 This attribute is the basis of all morality in the world as it was of Buddhism, of which Justice and Benevolence were the principal tenets

2 Of Chapter I last para ‘Karma Yoga, Jñāna Yoga and Bhakti Yoga’.

3 Cf *Anirvachaniyam Prēmasvarupam—Nārada Sutra.*

God is Love —*The Holy Bible*

mentioned that although figurative language has been used here and there in the Vedas and Puranas as well as in the Scriptures of other religions Thou hast been pleased O dear Lord! to speak the Truth in the Bhagavad-Gita throughout in plain language. But the favour solicited in this part is necessary because various interpretations have been put on Thy words according to their own predilections by some commentators who have failed to understand its spirit for lack of faith³ in Thee! Thou wert fully aware⁴ of this result and therefore didst Thou openly declare in the last verse of the 12th Chapter that they alone are extremely dear to Thee who worship exactly in the

³ Cf The language of the Vedas and particularly of the Puranas is plainly symbolic, full of figures and concrete representations of things that lie behind the veil but the Gita is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises — all it will no do to go behind this plain language and I thought and wrest them to the sacrifice of our fancy — *Essays on the Gita* by Baba Krishnabésh

⁴ Of Those who misinterpret the religion subvert the meanings of the commandments of religion and by their evil suggestions (of such perverse interpretation) confound the undersigned kings of men. They deprive Me (us) of the well intentioned aspirations and true hopes. Therefore O Ahura and O Asha, I pray Ye with all my heart and beseech Ye (to destroy their influence) — *Yasna 11.XIII. 9*

³ Cf How shall they call on Him Whom they have not believed and how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher And how shall they preach except they be sent? As it is written How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! — *Romans 10.14 and 15*

Preaching does no harm if there has been a commandment if one has received a commission from the Lord to preach the Truths of religion — *Gospel of Sri Rāmakrishna*

⁴ Cf Yich... artha viparita / v khalaiti belli jāne Bhagavatī / mhananti
mthane je yathokta dharm urita / upasiti te ati priya Majaligīl //
Tatharathadipikā

manner spoken by Thee (*Yathoktam paryupâsate*). The most sacred advice Thou hast chosen to give Arjuna at a very critical moment is in the simple form of a dialogue or questions and answers, which is, according to Shândilya¹, the best means of arriving at the true solution of a problem. Therefore "a dialogue proper", as Râmâdâsa Swâmî says², "is that which puts an end to dispute and which is beneficial". For, evidently so long as there is even the least room for debate and discussion in the heart of man, there can be no real peace³ of mind or tranquility.

4 O Almighty Physician (*Bhavaroga Vaidya*)!, Thy messengers⁴, Shankarâchârya, Râmânujâchârya, Madhvâchârya, and Vallabhâchârya, the four great Sanskrit commentators, whose names have been associated with the Monistic, Qualified Monistic, Dualistic and Pure Monistic systems of philosophy, as well as the two dis-

1 Prashna nirupanadhyamadhiky asiddheh

2 Tute vîda sañvîda to hitakâri.

3 Of So long as the bee is outside the calyx of the flower and has not tasted the sweetness of its honey, it flies humming round it, but as soon as it has penetrated within, it drinks noiselessly the nectar. So long as a man disputes and discusses about doctrines and dogmas, he has not yet tasted the nectar of the true truth. When he has tasted it, he becomes tranquil and full of peace — *Shri Râmâkrishna Paramahañsa*

4 Of Shankarâchârya is regarded as an incarnation of Shiva, Râmânujâchârya of Luxman, the brother of Shri Râm, Madhvâchârya of Brahma-deva, Jnânesvara Mâhârâja of Vishnu and Vîmanî Pundita of Vyâsa. Jyotiñ je vakhate dharma sthâpanâni jaruri jenîthu puru chhe te badhi paramâtmânâ avitâlaja chhe em Shri Krishnanî kehevânuñ tâtpuña chhe Jyôte dharmano laya thavî bese chhe tyue ivi koi mîhîpurusharupe Bhagavâna dharma sthâpi vyavasthî kare chhe — *Dvivedi*

As when there is some disturbance in a far-off province, the king sends his viceroy to quell it, so whenever there is any waning of religion in any part of the world, God sends His avatâra there — *Sayings of Shri Râmâkrishna Paramahañsa*.

tinguished Marathi commentators Jñanesvara Mīhīrī¹ and Vīmana Pīndī who are regarded as the advocates of the Impersonal God (*Nirguna Brahma*) and the Personal God (*Suguna Brahma*) respectively proclaim one eternal principle and so far they agree but as their mission has been to apply the principle to the special conditions of their age they must necessarily differ as much as their conditions differ.

Not less than twenty five centuries ago when the Sāttvika² principles of purity and love began to disappear from the people of this land and Rājasa³ sacrifices or Tīrtha⁴ austerities prevailed everywhere then didst Thou O Mukunda ! deem it necessary to take birth as a Rājput Prince in the shape of Lord Buddha for the express purpose of extirpating cruel animal sacrifices and rigid asceticism and restoring the national virtues of Good Conduct and Benevolence. It was not possible for Thee to secure

1 Cf. Who was y th t Jesus is an tv tpe of mo ality we do not belitt e Him. He laid t appeal to half cl II cl a dunct red men. The people He addressed were no st to rec i e higer truths than tho e t taught them by Jesus. The divine char er of the miss ois of Christ is established by His being eminently succe ssful in softening the hearts of the fiercer races of the west. If Jesus had tried to preach to his followers the teachings of the Cl II they would not have und escool him at all and could not have listened to Him. They had therefore to be enthralled by miracles. In the same manner if an Avatār in India had tried to create a following he would have failed if he had adopted the co use of Christ that is to say strength and his teachings by miracles. In India s h m Avatār would have been put down for a mere occultist or a magician — *Kaushikātāra* by Shashik Ghose

2 Proceeding from an enl, burned mind seeking for Knowled ..

3 Proceeding from a mind desirous of action and worldly good

Cf. Karimbhyasbyadhuko 107—B G VI 46

4 Proceeding from a mind full of idleness and inactivity

Cf. Tapasvibhyo lluko 107—B G VI 46

5 Lit. Giver of salvation or freedom (Mukti).

this object without promulgating a new Faith, suspending for a time Thy own authority as Lord of the Universe and that of Thy sacred Vedas, because the times were so rotten that under the very shelter of the established religion, people practised things quite contrary¹ to its spirit. Thus originated Buddhism, which spread itself within a short time not merely in the whole country but in the different parts of the Continent also. This change of religion, however, was not meant to be a permanent one but only to serve an emergency, *i.e.*, to open the eyes of the Hindus who had degenerated.² Under the auspices of the New Faith, the Converts led a virtuous and benevolent life and as its natural result enjoyed prosperity until the memory of Lord Buddha, who was God Incarnate, was fresh in their hearts. But as times rolled on, it faded and along with it their sense of Justice and Mercy grew blunt also. Virtue cannot be expected to live without the nourishment supplied

1 *Qf* The righteous Minu enjoined Ahimsa or abstaining from killing or causing pain to others, in all works. Those men who "worship with an end in view, sacrifice beasts on the external altar. But those who follow Vishnu, worship righteously, with Piyasa or oblation of milk, rice and sugar, pleasing to the Lord. That also is known in the Smriti as a sacrificial offering — *Mahâbhârata Shânti Parva*

He (Lord Buddha) was a purifier and a reformer, not an iconoclast, and struck at the accretions due to ignorance, not at fundamental truths belonging to the Ancient Wisdom.—*The Ancient Wisdom*

2 *Qf* Two religions were known to the people, the religion of the Gods and the religion of the ascetic. The householders were under the control of a hierarchy of priests who officiated and propitiated the Gods. They were the mediators between Gods and men, and sacrifices, rituals, ceremonies, baptisms, &c were formulated by the priests with an eye to material gain. Animal sacrifices and oblations were the order of the day. Sensualism in its most extravagant form had its votaries and the Buddha began His triumphant conquest in a land where the two extremes of religion met.—*The Life and Teachings of Buddha by the Angarika Dharmapâla*

to it by a sincere belief in the Just and Merciful Ruler of the Universe and for want of such a belief, the Buddhists naturally became corrupt¹ in many ways. The Hindus who had by this time learnt the necessary lesson intended for them now fought effectively against them under the leadership of Kumārila Bhatta and other missionaries and revived the Daily (*Nitya*) as well as Periodical (*Naimittika*) ceremonies enjoined by the Vedas and Shastris. These were indeed good and harmless actions in themselves in as much as they were disinterested (*Aishikuma*) but they could not continue to be so for a long time because they were not offered to God for the purpose of securing

1 Of Gross idolatry in practice (Of Hsien Tsang) formal atheism in doctrine a regular army of monks and nuns everywhere eating the substance of the industrious and charged with the worst evils of decayed monasticism were only a few of its bad features.—*Life of Sri Sankha Charya* by Aliyar

2 Of Karma karveṣṭ līlā y withī / mukhya vñāv Bhagavadbhetti / lagdhā vñīv hrdayā grahitibhi prayojanā heū karmicchett // Varayana Maharaja

Niradastu tadarpitabibilach mīl—10th Bhakti Sutra of Varada

Thus Karma and its effects which for the ignorant unthinking and reckless human soul are ever interminable, can by exercise of wisdom and mental power and discipline be absolutely done away with. Karma belongs to Krishna and it is to Krishna that it and its fruits should be unreservedly dedicated for good.—*Shri Krishna by Premānanda Bharati*

Jo ina karma niko kare / taje kima sākti / sākala samarpaye Ishvarabi / tababi upaje bhakti // Sundardasa

The Master says Every piece of work must be done religiously—done with the feeling that it is a sacred offering to be laid on the altar of the Lord. This do I O Lord in Thy name and for Thee. Thinking this can I offer to Him anything but my very best? Can I let *any* piece of my work be done carelessly or inattentively when I know that it is being done expressly for Him? Think how you would do your work if you knew that the Lord Himself were coming directly to see it and then realize that He does see it for

Knowledge (*Jnâna*) or Love (*Bhakti*) as their ultimate aim. Gradually, therefore, there arose a number of sects such as Shâktas and Gânapatyas with many sub-divisions, which based their faith mostly on the Puranas and formulated it with an eye to material gain (*Sakâma*). The constant quarrels among them caused general dissatisfaction in the country which resulted ultimately in a keen desire for religious peace. Under these circumstances, O Jagatpate!, Merciful Lord of this Universe¹, Thou didst entrust to Shankarâchârya the holy task of supplying the want of the aim of Knowledge or Love, which caused the failure of the Karma Mârga or Path of Action, and of reconciling the different sects and sub-sects. Love (*Bhakti*) was certainly out of question at a time when the atmosphere was still full of the germs of Atheistic Buddhism. Shankarâchârya was, therefore, forced to lay unusual stress on Knowledge (*Jnâna*), which was the only other resource at his command and to base his religion on the philosophical foundation of Pantheistic Monism¹. In the face of the strong opposition he had to encounter, he undoubtedly acquitted himself

all is taking place within His consciousness So will you do your duty 'as unto the Lord and not as unto men'"—*Education as Service by J. Krishna-murti*

1 Of "Wherever", says Von Hartmann, "we may look among the original philosophical or religious systems of the first rank, everywhere do we meet with the tendency to Monism, and it is only stars of the second or third magnitude which find satisfaction in an external dualism or still greater division". The same writer thinks that in all philosophies of the modern epoch we see "this tendency to Monism more or less perfectly realized in one fashion or another". As an inquiry in the history of philosophy, there can be little doubt that a general assent must be accorded to these statements of Hartmann—*Introduction to Philosophy by George Trumbull Ladd*

most admirably¹. Although himself an ardent Vaishnava, a great Bhagavita and an upholder of the doctrine that Salvation was impossible without the Grace of God attainable by Devotion and the Teaching of the Master (*Guru*), as may be seen from his own writings², yet his attempts to rationalize the whole Universe in order to counteract the extravagancies of the times necessarily led him to overlook the full importance of genuine Love (*bhakti*). His is therefore

¹ Cf. Durand's edition of that portion of his *Upanisads* in which he has thought it appropriate to call his work as a religious reconstruction a political try in that as I mentioned in result a. While accepting the Upanisads' views regard to the eternality and infallibility of the Vedas notwithstanding the rest of the Hindus still claim that to control man as He's ex-slaves, I find in the ascetical ceremonialism of the Vedas there is very good will intent on the behalf sought it & fit with very remarkable success. On the other side the eternality and infallibility of the Vedas help half rather to establish than the a moral ethics and humanitairianism of Buddhism, though it is very high in them moral value were really inferior to Vedantic ethics and Vedantic humanitarianism. How well he accomplished this the later history of Buddhism in India abundantly demonstrates.—*Bhagavata and Vedanta* by P. Sri Pangacharya

² Of Disciples of Asuras in life & Brahmanhood nor Godhead nor worship suffices to obtain the grace of God—nor poor conduct or life nor wide knowledge and experience. Neither charity nor asceticism nor sacrifices nor purificatory rites nor penances and religious vows please Him. He is pleased with pure devotion. Every thing else is futile mere mockery.—*Bhagavata* VII 7-11 (Pratihara)

Therefore man shoulds revere the Lord with devotion believing in the superiority of his Guru nay in the Guru's very divinity.—*Bhagavata* XI 2-37 (Kaci)

Of BG IV. 31 and IX. 31

³ Of Him Who is realized as the Supreme Lord by those who having learnt from proper preceptors the extremely subtle nature of the Immutable are engaged in the contemplation of the ultimate Unity with the help of renunciation constant meditation and firm devotion—that Hari the destroyer of the darkness of *samsara* I praise.—S. Venkataramanan's Translation of *Haristuti* by Shri Shankaracharya

only the first stage of Love, *viz.*, that of the Karma Yogins (*Jijnâsu*) known as True Faith or Dâsyâ Rasa or Navavidhâ Bhaktî, which disappears after Self-realization. This defect in his system, for which he cannot be held responsible, caused his religion to be made, under his disciples, one 'more of the head than of the heart' The large body of the Hindus in the country, therefore, were dissatisfied with the dry unsympathetic worship of an Impersonal God and strongly felt the need of an All-merciful Personal God and of a more emotional and less intellectual religion than that of Shankarâchârya. This powerful feeling led to the Bhâgavata movements which followed. Of the reformers who came forward to satisfy the need, O Best of Beings, Purushottama !, Thy prophet Râmânujâchârya was destined to play an important part. He combined the Bhâgavata religion of loving devotion to Personal God with the Pantheistic Monism of Shankarâchârya so as to work out his system of Qualified Monism, and was a staunch supporter of the Doctrine¹ of *Prapatti* or absolute self-surrender to God which is also called *Shararugati*. His is the second stage of Love, *viz.*, that of the Jnâna Yogins (*Arthârthi*) known as Absolute Self-surrender or Sakhya Rasa or Prema Bhaktî which secures perfection of Knowledge or Living-Freedom. The almost immediate advent to India, O Master of the Senses, Hrishikeshâ!, of another Messenger, Madhvâchârya, was due to the fact that the people of Kanara and the adjoining districts having been, as a rule, too worldly to realize the Qualified Monism of Râmânujâchârya continued to be the helpless

1 This is called in Christianity 'Resignation to the will of God'

Qf. 'Howsoever, He wills, so may it befall us'—Yasna XXII 4. Light of the Avestâ and the Gâthas.

Sarva dharmân parityajya Mîmekam sharanam vraja—B.G. XVIII, 66

victims of 'the Doctors of the dominant theology who had grown turbulent and were proclaiming from the house tops that phenomena were unreal that the Lord is no Person and that He has no attributes', and naturally longed for a simple religion with a Personal God who would give them help in their present difficulties and hope for their future good. Madhvacharya therefore starts with the assumption that the world is Real and that its wise and good Ruler is a Reality of all excellence and powers and suggests afterwards if properly understood almost the same¹ means and end as those recommended by the previous commentators. This system of his is called Dualistic but it is a misnomer. The Madhvins who call it Sad Vaishnavism so is to distinguish it from the Shri Vaishnavism of Rāmānujachārya are perhaps nearer the Truth. His direct cognition of the Lord carries us to the third stage of Love viz that of the Bhakti Yogins (*Juani Bhaktas*) known as Pure Love or Vatsalya Rasa or Parī Bhakti which is the privilege of the Souls enjoying Freedom in this life. The new

1 Cf (1) An inborn devotion to the Lord a just study of the 3 das control of the senses the such wing of pleasures indifference to hopes and fears the perception of the futility and the perishable character of all things below a thorough resignation to the lot of the Lord are the first qualifications of those that are eligible to work towards direct cognition

(2) To start briefly renunciation devotion direct cognition of the Lord by contemplation are the only means leading to Muktī—*The Philosophy of Madhvacharya by Subba Rao*

2 Of a foreign critic justly observes that the system of philosophy taught by Shri Madhvacharya does not seem to commend itself to me simply because they are prejudiced by the name Dualistic philosophy which he thinks is a misnomer and that if properly represented it will find more readers in the world than any other—*The Philosophy of Vedāntacharya by Subba Rao*

Vaishnavite doctrines¹ vigorously preached in South India by Râmânuja and Madhvâchârya were carried to the North by the monks and teachers of their respective Orders "The chief of them was a Râmânujîte monk of the 14th Century whose name and memory is still invoked with great reverence and gratitude by many a North Indian sect It was from him, Râmânanda² by name, that the founders of the two great sects of modern Hinduism, Kabir (a Muhammedan weaver) and Nânak (the founder of Síkkism), derived their doctrines and their spiritual inspiration Another, by name Mâdhavendra Puri, a monk of the Madhvâchârya Order carried the new religion and learning to Bengal and one of his disciples imparted the new religion to Chaitanya who was soon to become the founder of a great school of Vaishnavism in Bengal and Orissa. The new religion spread to Rajasthana and Gujarat where a great Vaishnavite Church was founded by a South Indian monk which still holds its sway over millions of their people" He was Shri Vallabhâchârya, Thy noble representative, O dear Shri Krishna! His philosophy³, 'centred round the conception of a Personal and Beneficent God (Who is *Sat*, *Chit* and *Ananda*), laid great emphasis on *Pushti* (Grace) and *Bhakti* (Love)'. "Vallabha's Vedântic theory⁴", says Sir Bhandarkar, "is the same as that of an earlier author of the name of Vishnuswâmin (He believes that) the Individual Soul is not a form of the Supreme Soul altered by a third thing

1 *Vide Life and Teachings of Kabir* by G A Natesan & Co

2 Tulsidâsa the author of the Hindi Râmâyana was seventh in descent from Râmânanda

3 The quotations are taken from the *Life of Vallabhâchârya* by G A Nateson & Co

4 Described in a foot-note in the Chapter on Cosmology

being involved in it such is the *Maya* (illusory Power) but is itself the same substance is the Supreme Soul with one attribute (*Ananda*—Joy) rendered imperceptible. The relation between the two is thus that of identity (*Ad auta*) both being in the pristine unchanging form i.e. identity of untransformed Souls (*Shuddha drata*). His system is therefore called Pure Monism. The stages in the development of Love given by him are — (1) Love or liking (*Prema*) (2) Attachment or addictedness (*Atsakti*) (3) A haunting passion which is the mature condition of the first two (*Vyasana*). The haunting passion leads to the attainment of the end that is the highest bliss. Those in whom Bhakti has attained to this pitch reject with scorn the four kinds of Mukti and choose the eternal service of Hari, as noticed in the section on the Pancharatra system. By the haunting passion about Hari He is seen everywhere and therefore everything becomes an object of love and the devotee identifies himself with everything. Then the inner and the outer world is for the devotee full of Purushottama or the Highest soul. The final fruit of this devotion is admission to the eternal sports of Krishna. Narsi Mehta the Brahman saint of Gujarat Mirabai¹ the Rajput Queen and the Mystic Sura Dasa

1. Of In Brindavan at this time lived Rup (as the disciple of Shri Chaitanya of Bengal a well known ascetic and devotee. He was profoundly learned but he cherished two great prejudices. Do you want salvation? he would ask, then see neither women nor gold! Mira soon heard of him and sent him a message. Mira knows that in Brindavan there is but one man—Shri Krishna—in my others live here it is true but as they all dwell in His love they are all but the maid-servants of Gokula. The holy man was pleased with the message and sent for Mirabai. My dear baba said Rup Gosain is there ought I may do for thee? Oh father answered Mira permit that I dwell with thee in this temple and from thy lips learn the wisdom of God. And so it was.—*Life of Vallabhacharya by G. A. Dateswar J. O.*

the blind bard of Agra, are said to have paved the way for his success. His is the fourth or last stage of Love, viz., that of the Pushti Yogins (*Muktas* or liberated) known as Eternal Bliss or Mâdhurya Rasa or Gangâ-Sâgara-Sangama Bhakti, i.e., the Love of the ocean of the Personal God which they, as rivers, enjoy in the Anâdi Vaikuntha or the Supreme Abode of Vishnu. The mission of the earliest Marathi commentator Jnânesvara Mahârâja was to crush the tendencies of the times he lived in towards Hatha Yoga and the acquisition of supernatural powers¹ and to introduce once more, amongst

1 Of Said the Lord "Murari, I implore you, give up the study of fruitless occult philosophies" Murari, a little disconcerted, said "Are they not good? Do they not teach religious truth?" "Good or bad, that is not the question", replied the Lord "But those researches into the realms of occultism will not lead any one to find Me"

Here the Lord refers to the Tantra and other occult sciences which had then taken possession of the minds of the learned men of India. What the Lord meant was that researches into the secrets of occultism may have their uses, but they do not train one in Bhakti and therefore do not lead one to God. Those engaged in these researches, may possibly sometimes discover truths not known before, that is all, but to attain to the Personal God or Krishna there is but one way, through faith, reverence and love, and that way is not paved but retarded by the cultivation of the occult sciences—*Lord Gauranga*

The great strength of Christ is not in His miracles or His healing, any fool could do that, fools can heal others, devils can heal others, I have seen horrible demoniacal men do wonderful miracles. They will manufacture fruits out of the earth. I have seen fools and diabolical men know the past, present and future. I have seen fools heal at a glance, by the will, the most horrible diseases. They are powers, truly, but often demoniacal powers. The other is the spiritual power of Christ, which will live, and always has lived, an almighty gigantic love, and the words of truth which He preached—*Swâmi Vivekânanda*

Bhuta bhavishya vartamâna / thâukeñ âhe pûrichhînna/ yâshî mhanjeta jnâna / pari teñ jnâna navhe // *Dâsabodha*.

Bhuta bhavishya kaloñ yâveñ vartamâna / heñ toñ bhâgyahîna tyâñchi jod // Âmhiñ Vishnudâsîñ Deva dhyâvâ chitteñ / honâra teñ hoteñ

the people of Mahārāshtra the path of Knowledge which

prītabdeñ // Jagrūdhī & thīlī ghītaleñ dūk n̄ / j to Nīrlyuñ aūtaroni //
Twa mhanē h̄ ho prapancha ḡlba / thorali te p̄llī riddhi s̄ddhi //

Dusarif ic̄ ei māna / bhuta b̄avisbya v̄ etam na / heñ kalanē navhe
sparaksha jūna / na khelambo mukti ȳl tīreñ // Jatīn thad pikl

Sudhōry u yonī aldhana / Iriha keleñ d habandhana / dehīlchyañ
nidhī bhogitājīlā / adhārya tana chikena // Ekañ tīl Dī garati

Señ kachchibba kachchibba / nahīñ badgurukl bacheñ // (Dhrura)
Duniyāñ tyajakata khita lag ȳl j̄ kara taithī bānamoñ / kbechari mudrī¹
bajīs u moñ dhy na dharata hal manamo // 1 // Tiratba karako ummara
khojo a juguta mol alri / dhvna Klimisa kunjara lī o joga kamayl
bhārī // // Gupta hokara parava a Lovē Go uia Math r̄l kīshi /
a līhajī hīve prana niklo a ya lokak bisi // 3 // Shistrām f̄ to Lucha
nahin raby pur na ḡyan m̄yāl / bhedabidikl mārage chalatī tanakī lagakī
Myāl // 4 // Kundalanku khiba chadhī a brahmāndraku jīva / chalatī
hes p̄ niske upara bolata eoli hore // 5 // Haluma Nīritishā Jn aesc rātakū²
tina upara meni / S̄ iuruki kripī bhāl jada apl pa pichh. n̄l // 6 //
Ja aeshvara Maha r̄ja

These powers are (1) Anim¹ the power of becoming as small as an atom (2) Mahim¹ the power of becoming increased in size (3) I - him¹, the power of becoming as light as desired (4) Prīpti to possess the power of the Gods who are the presiding deities of the s̄wes (5) Prakīmya the power of enjoying and sensing all objects seen or unseen (6) Ishutī or power over the forces of the Divine Will and over the lower forces of other beings (7) Vasitī non attachment to objects and (8) Klimivasalya the power of attaining all desires. Besides these the high Ṭovi may attain to ten other powers of the Cardinal Attributes, (1) Cessation of hunger and thirst (2) Hearing from a distance (3) Seeing from a distance (4) Moving the body with the speed of the mind (5) Assuming any form at will (6) Entering into any other body (7) Dying at will (8) Playing with celestial damsels (9) Attaining wished for objects (10) Power of irresistible command. Five other minor powers are (1) Knowledge of the present the past and the future (2) Control over the opposites such as heat and cold joy and sorrow etc. (3) Knowledge of another's mind (4) Suspending the action of fire sun water poison etc (5) Invincibility Visit not miracle workers. They are wanderers from the path of truth. Their minds have become entangled in the meshes of psychic powers which lie in the way of the pilgrim towards Brabman as temptations. Beware of these powers and desire them not.—Shri R̄ makrishna
Paramahānsa

was neglected for a long period As he was then nearly in the same position¹ as Shankarâchârya was during the decline of Buddhism and the preponderance of the religion of the Mîmânsakas, for history repeats itself (*sa kâleneha mahatâ yogo nashtah Parantapa B. G IV 2*), he was necessitated to follow his footsteps and become a supporter of the Impersonal God (*Nirguna Brahma*) in his most attractive commentary on Gitâ called Bhâvârthatdipikâ, popularly known as Janâñeshvari, although he too like his model recommends disinterested action (*Nishkâma Karma*) and devotion to the Personal God (*Bhakti*) as a means necessary for Self-realization, without which there can be no Freedom². But the success of his mission awakened the jealousy of many, some

1 Of Like the European reformers, the Indian saints raised their voice against the excesses to which image-worship and ceremonial religion had gone They preached on the other hand of a pure and loving God who ought to be worshipped in Love and in Faith alone, Bhâva (Faith) and Bhakti (Devotional Love), they said, are far superior to all other forms of worship such as the performance of rites and ceremonies of external worship, pilgrimages and ablutions, self-mortification and fasts, learning and contemplation, these have relation only to the body or the mind while the spirit is what God desires to see engaged in His Service The European reformers made the Bible accessible to all, high and low alike, and the monopoly of learning till then enjoyed by the priests was shaken to its foundations, In the same spirit, the Maratha reformers, beginning with Dnyanadev, boldly translated and made accessible to all the great Scriptures and Sacred epics—the Gitî, the Râmâyana and the Mâhabhârata and the Bhâgavata Purana The Brahmins, the supporters and custodians of the classical learning, long resisted the innovation Eknath and Tukâram especially had to bear a good deal of opposition and even persecution The conflict ended at last in the success of the popular side, the living languages—*A Sketch of the Life and Teachings of Râmdâsa by G A Natesan & Co*

2 Of Jnânâdevakaivalyam—*Shruti*

Then said Jesus to those Jews that believed in him, if ye continue in my word, then (alone) are ye my disciples indeed and ye shall know the truth, and the truth shall make ye free —*St John VIII 32.*

of whom hid their own axe to grind One of them was Chāṅga Deva a great Yogi claiming to have lived for fourteen centuries Anxious to test Jñāneshvara he once started for Alandi Riding on a fierce tiger tamed only by the superior powers of Yoga with a serpent for his whip he marched followed by a regiment of disciples He had intended to vanquish Jñāneshvara but he was himself half vanquished when he saw Jñāneshvara coming forward to receive him by moving a will The conversation that followed convinced Changi Deva that he had caught a Tartar Ultimately he disbanded his disciples and himself became one at the feet of Jñāneshvara Then came¹ one by one a train of Vaishnava Saints like Namadeva Ekanātha Rūpa dasa and Tukārāma who paved the way for that splendid commentary 'The Yathārthādipīka' of Vamana Pandita Thy Great Apostle O Sachchidānanda! It was he who gave Love (*Bhakti*) its just and proper position in religion and for which seat of religious chivalry he is called by the poet Moropanta an Incarnation of Vyāsa and an heir apparent (*Yuvaraja*) of Queen Gita He maintains that a thorough Knowledge of the Self is an essential condition for the acquisition of Supreme Love (*Para Bhakti*) which alone enables one to secure Eternal Bliss and Everlasting Companionship² of God

¹ Cf The names of Tukārāma of Nālandā of Vīman Landūt and Eknāth were names to conjure with and after a lapse of two hundred years they still retain their ascendancy over the minds of the people of Mahārāshtra—*A Sketch of the Life and Teachings of Rāmadas by O A Bateson & C*

² Of Jyoti Bhakt Majavina anya nāl goc, nivnira shatā svayen/jo sarvatra pihato sama mālā sārv tmaññānisch y // Tyām geñchi are sud phurataseñ tylebyā padlebyā dhuli / Mi aung il v hateñi pravitra kantōn lohafsa bhūmandalil // *Brahmāstuti*

³ Of Mañbhūvam gitah—*B G IV* 10 and Mama suharmyamāgatah—*B G XIV*

5. Pray, help us, O Killer of Doubts and Fountain of Mercy !, to remember and follow the undermentioned lessons Thou didst teach in these various incarnations, for, as T Subba Row says in his *Lectures on the Study of Bhagavad-Gitâ*, "the philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime philosophy of Shankarâchârya has assumed quite a hideous form at the present day. Visishtâdvaita has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhva philosophy has degenerated in the same manner, and has perhaps become more fanatical." So also about Shri Vallabhâchârya's philosophy we are told in his life by Natesan, that "the cult of a Personal God was the greatest gift that Vaishnavism gave to Mediæval India; but the Vallabhites by elaborating a vast and idolatrous scheme of temple and image worship, sadly fell away from the teachings of the original reformers. The necessity of a pure and virtuous life, of high ethics, and of a real culture of the heart was lost sight of and in their place came a showy and meaningless worship of images and men. The other doctrine, that of implicit reverence to the Guru represented in Râjasthân in latter days by a number of ignorant and uncultured men led to most serious results. It was thought that in order to attain salvation one should literally sacrifice body, wealth and all to the Guru."

I. (I) The avoidance of luxuries whether in worldly or spiritual matters and cruelty in the shape of (a) mortification of body by observing long fasts and by undergoing ascetic penances and (b) animal sacrifices

and (2) the practising of the virtues of good conduct and benevolence

II The keeping of the company of saints¹ and the disinterested (*Nishkama*) performance of the necessary (*Nitya naumittiaka*) but not optional (*Sakama*) duties enjoined (1) by the Scriptures as well as (2) by the Moral and Social Codes of the times and places we live in.

III Offering² of the fruit of disinterested actions

1 This implies also the avoidance of bad company

*O*f Asat sañcēn naraka hoti / mhanam na karīvi te sangīti / satsangēñ
hoye mukti prapti / mhanam satsangīti sarvada karmi // Rangan tha
Yoga is shtha

Satsangīti shiraveñ bala jāñayanchalih jasen̄ shirateñ / mana lampāvēn
kujanī vridhapanūm kānpaten jasen̄ shira ten // Murog anta

*O*f Anye kritayug dharmastretayam dv̄ parepare / anye kalyanē
ann̄ m̄ yugarhasanurupatah // Manu

Nahu sarvahitab kuscidacharab sampravartate— Vahabharata

2 This is the real meaning of the word sacrifice.

*O*f Yajnarthat karmanonyatra lohoyam karma baudh n 1 /

Tadarthatam karma Kausiteya muktasāigab samachara // B G III 9

For the sake of righteousness he also sacrifices the authority (reward) of (good) actions and even the (reward of) obedience to the behests of religion— *I*asma XXVII 14 *Light of the Aresta and the G thas*

The argument of the Gita resolves itself into three great steps by which action rises out of the human into the divine plane leaving the boudane of the lower for the liberty of a higher law. First by the renunciation of desire and a perfect equality works have to be done as a sacrifice by man as the doer a sacrifice to a deity who is the supreme and only Self though by him not yet realised in his own being. This is the initial step. Secondly not only the desire of the fruit but the claim to be the doer of works has to be renounced in the realisation of the Self as the equal the inactive the immutable principle and of all works as simply the operation of universal Force of the Nature Soul Prakrti the unequal active mutable power. Lastly the Supreme Self has to be seen as the Supreme Purusha governing thus Prakrti of whom the Soul in Nature is a partial manifestation by whom all works are directed in a perfect transcendence through Nature. To Him love and adoration and the sacrifice of works have to be offered the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this

to Thee, O Personal God (*Saguna Brahma*)¹, with a full belief in Thy attributes especially the second attribute of Justice and Mercy, to receive in return purification of heart which is a step necessary¹, 1st, for a clear Knowledge of the Self or the Absolute, which should be our first aim in life, and, 2nd, for the realization of the non-Self, from which the Self is separated, as the Self. (The former is called *Vyatireka*² and the latter *Anvaya*, divine consciousness so that the human soul may share in His divine transcendence of Nature and of His works and act in a perfect spiritual liberty

The first step is Karma Yoga, the selfless sacrifice of works, and here the *Gitâ*'s insistence is on action. The second is *Jñânatâya*, the self-realisation and knowledge of true nature of the self and the world, and here the insistence is on knowledge, but the sacrifice of works continues and the path of works, becomes one with, but does not disappear into, the path of knowledge. The last step is adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion, but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues, the double path becomes the triune way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the Divine Being and oneness with the supreme divine nature—*Essays on the Gitâ by Babu Anubindo Ghose*.

1 Cf Blessed are the pure in heart, for they alone shall see God —*The Holy Bible*

2 Cf Know by the process of *Anvaya* and *Vyatireka* that the *Âtmâ* which pervades the whole body is beyond the three states of consciousness—waking, dreaming and dreamless sleep —*The Uttara Gitâ II 9*

'Tattvamasi' and 'Sarvam khalvidam Brahma'—*Shruti*

Shri Shankarâchârya asks us in the following shloka in his *Aparolshînu-bhutih* (Direct Realization) first to see the cause as distinct from the effect and then, at all times, to realize the cause as inherent in the effect itself

Kîranam vyatirekena pumânâdau vilokayet / anvayena punas-taddhi kârye nityam prapashyati //

Heñ jada auseñ jânuni nirâlâ houni pâhatâñ / vyatirekeñ chidachid grañthi tute tatvatâñ // Sakala sachchidânañdu hâ ho anvayîchâ bodhu / to jânâvâ Shivarâmâchâ paripurnânañdu // *Shrirâma Swâmi*

The two following extracts from the Upanishads describe, respectively, the *Vyatireka* and *Anvaya Bodhas* (Knowledges). The organs of sense (five),

both being secured through the Grace of the Preceptor
Vide B G IV 34 35)

IV The combination of loving devotion to Thee (Personal God) with the worship of Thy Impersonal nature or essence (*Nirguna Sharupa*) even after Self-realization for the purpose of obtaining Living-Freedom

V Shunning¹ of the practices of Hithi Yoga for the acquisition of supernatural powers is obstacles in the paths of Knowledge and Love

the organs of action (five) prana (five) manas and buddhi—all these sixteen are said to constitute the samskara or linga (or subtle) body. Mana buddhi aha L ras alash vyu fire water and ether—these are the eight prakritis (or matter) ear skin eye tongue nose the fifth the organ of excretion the organs of secretion hands, legs speech the tenth sound form touch taste and colour are the fifteen modifications (of the above eight prakritis). Therefore the Tantras are twenty three. The twenty fourth is Avakta (the undifferentiated matter) or Pradhana Purusha other than or superior to this—*Sri Viraaka Upanishad*

Know everything as sachchinmaya (full of sat and consciousness). It permeates everything. Sachchidanda is non-dual, decayless alone and other than all. It is I. It alone is Akas and Thou It is I. There is (in it) no manas, no buddhi, no alankara in chitta or the collection of these, neither thou nor I nor anything else nor everything Brahman alone is. Sentence words, Vedas, letters beginning middle or end truth & w pain pleasure existence in yon prakriti body face nose, tongue palate teeth lip forehead expiration and inspiration sweat bone blood urine, distance proximity limb belly crown the movement of hands and feet—Shastras command the knower the known and the knowledge the waking, dreaming and dreamless sleeping and the fourth state—all these do not belong to me. Everything is Sachchinmaya interwoven—*Tyobindu Upanishad*

1 Of It is not given to me to say of a person Let him be healed. Of my Divine Mother I never ask such power. My constant prayer is, O Mother do Thou grant that I may have Bhakti pure, sincere love for Thee unmixed with worldly desires of any kind like the weal of the body pleasure, money, fame &c. Never have I asked of Her the power of doing such miracles as the healing of disease.—*Gospel of Sri Ramakrishna*

VI (1) Rendering of useful service¹ to the world as Freemen, (2) enjoyment and development of Supreme Love (*Parâ Bhakti*) and (3) securing of Thy Supreme Abode², O All-pervading Lord, Vishnu' which, by whatever name be it called, must be the ultimate aim of every true religion and philosophy

That the Bhagavad-Gîtâ gives the substance of all the Upanishads³ is evident from its complete title 'Shrîmat Bhagavad-Gîtâ Upanishad', as also from the well-known stanza⁴ in the 'Gîtâ Dhyâna' (Gîtâ

1 *Of Atmaupamyena sarvatra samam pashyati yo'rjuna / sukhum vî yadivâ duhkhum sa yogi paramo matah // B G VI 32*

Ahamâtmî Gudâkesha sarvabhutâshaya sthitah—B G X 20

Kuryâdvîdviñstathî saltaschikirshurlokasvîngraham—B G III 25

We are told continually by many authoritative voices that the Gîtâ opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even, it would seem, the quite modern ideal of social service To all this I can only reply that very patently and even on the very surface of it the Gîtâ does nothing of the kind, and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present day European or Europeanized intellect into a thoroughly antique and thoroughly oriental and Indian teaching

That which the Gîtâ teaches is not a human but a divine action . . . the action of the best, the God-possessed, the Mastermen done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature—*Essays on the Gîtâ by Babu Aurobindo Ghose*

2 *Of Vishnoryat paramam padam—Purushasulta*

3 *Of For, Upaanishad, derived as a substantive from the root *sad*, to sit, can only denote a sitting, and as the preposition *upa* (near by) indicates in contrast to *parishad*, *sam sad* (assembly), a confidential secret sitting, we must assume even if actual proof is wanting, that this name for secret sitting was used also in course of time to denote the purpose of this sitting i.e., secret instruction—Deussen*

4 *Sarvopanishado gâvo dogdhâ Gopâla nandanah / Pârtho vatsah sudhurbhoktâ dugdham Gitâmritam mahat //*

Meditation) which says that the Upanishads are the cows Krishna the milkman Arjuna the calf, and the milk is the nectar like Gita. It is no wonder then that critics¹ should find apparent contradictions and inconsistencies in it as they do in the Upanishads themselves. How are they to be reconciled? The Shrutis, Smritis Puranas and Saints of the Hindus as well as the Scriptures and Prophets of all other nations have spoken different² things on different occasion but their hidden significance must remain unravelled until Thou O World Teacher (Jagadguru)! Lord of Lotus Eyes (Kamala-

1 Of The Bhagavad Gita a work written in a soft plastic language and syntax and apparently has suffered many evolutions and changes. To some it appears full of contradictions, to others full of a pure work of three or four layers and cover another. To others again, the central theme is clear while the work is full of diverse and divergent ones. In this state of things it cannot but be a portent to know it as early as the 10th century Yamunacharya's own oral teaching analysed the work as a complete exposition of the doctrine of Bhakti as propounded by a description of the Karma and Jnana Yogas as they relate to the main doctrine. -- We have ample circumstantial evidence on the Gita Philosophy of Yamunacharya that he strictly conformed in his interpretations to the outline depicted in Yamunacharya's epitome (Gita bhāṣya graha). The general scheme of the Gita according to Yamunacharya may be described in a few words. It is told in the first six chapters of the 18 into which the work is divided treat of Karma and Jnana Yogas and close with a description of Karma etc. the second batch of six chapters treat of Bhakti Yoga till the last six deal with subsidiary topics which help towards the understanding of the rest, and conclude in verses 6 and 66 of Chapter XVIII with the enunciation of what is held to be the essence of all the secret teachings that have gone before Yamunacharya, following him Yamunacharya, work out the continuity of the thought in the whole work in a much more natural manner than is possible to infer from Shankara's explanations of the same poem — *Life of Yamunacharya* by R Jagadgopal Chariar.

2 Of (1) Shrutirena bhinnah smritireva bhinnah, nānā rishinām matayopī bhinnah / dharmasya tattvam nibitam guhilyam mahijano ema gatah sa panthāḥ //

*patrâksha!*¹, in one form or another art pleased to bestow¹ Thy Divine Vision on Thy disciple. Pray, mayst Thou, O Supreme Bliss, Master of Illusion, Mâdhava¹, O Thou without² feet moving slowly, without hands grasping all worlds, without eyes all-surveying and without ears all-hearing¹ therefore, deign to shower Thy Grace³, which grants⁴ the gift of speech to the dumb and the power of crossing mountains to the lame, on all the seekers of Knowledge or Love who read⁵ the following

(2) Kung se-Hwa said,—“Yew asked whether he should carry immediately into practice what he heard, and you said,—‘There are your father and elder brothers to be consulted’ Kew asked whether he should immediately carry into practice what he heard, and you said,—‘Carry it immediately into practice’ I am perplexed, and venture to ask you for an explanation ”

The Master said,—“Kew is retiring and slow, therefore I urged him forward Yew has more than his own share of energy , therefore I kept him back”—*Sayings of Confucius—The Master and his Disciples*

1 Krishna Himself teaches men how to love Him, otherwise men have no power to love him —*Thâkur Haranâth*

Then opened he then understanding that They might understand the Scriptures —*S Lule XXIV 45*

2 *Of Apîmî pîdo javano gîlitâ pashyatyachrkshuh sashrunotyakarnah*

3 *Of By Grace have ye been saved, through faith, and that not of yourselves, it is the gift of God —The Holy Bible*

By mere controversy you will never succeed in convincing any one of his errors When the Grace of God descends upon him, each will understand his own errors —*Shri RâmaRishna Paramâhañsa*

4 *Of Mukam kroti vîchâlum pañgum lañghayate girim / yatkripâ tamaham vânde Paramânañda Mâdhavam //*

5 *Of Not only does the Bhagavad-Gitâ fulfil every condition needed for becoming a National Scripture of India, a link between her many scattered sects, a priceless asset of the National Life to be It is pre-eminently a Scripture of the future World Religion, a gift of India's glorious past to the moulding of the still more glorious future of mankind —The Gospel of Life, Vol I, by F T Brooks*

pages so that they may require the light necessary
to see exactly what they have got to do to reach the
Supreme Goal of Human Life !



THE BHAGAVAD—GITA



O Shri Krishna ! O Thou Almighty Father of Brahmâ ! Thou teachest¹ us in the Gitâ exactly what Thou didst declare in the Vedas at the beginning of the Universe i.e. that by surrendering ourselves absolutely to Thee we must realize (1) Thee to be the Self (2) Thee to be the Universe and (3) Thee to be the Supreme Goal of Human Life

The Bhagavad-Gitâ like the Upanishads has been divided into three main parts. The first part (Chapters I VI) treats of Theology or the Science of God the second part (Chapters VII XII) of Cosmology or the Science of the World or Universe and the third part (Chapters XIII XVIII) of Eschatology or the Science of the last or final state of things

1 Of Nirguna jnâna saguna bhakti / ni purumipurusharthâ saguna mukti / aisi Gitâ Bhavarwâjkti / alai sakal : ved : chei // Yathîrtha dipikâ

PART I

THEOLOGY

(Chapters—I to VI)

PART I
THEOLOGY OR THE SCIENCE OF GOD
CHAPTERS I-VI

Theology is defined by Webster to be the science which treats of the existence character and attributes of God His laws and government the doctrines we are to believe and the duties we are to practise'

(1)¹ *The existence character and attributes of God*

God or Brahman , says Deussen is the Atman the Self is that in men and in all the objects of the universe which remains over when we abstract from them everything in them that is not Self alien or different It is not therefore a very difficult task for any human being who believes in his own existence to believe in the existence of God If any difficulty however remains even after this knowledge, it ought to vanish altogether when it is further known that there is here no plurality at all (*Nehanandsti linchana—Brih*

1 Of Jo Paramātmā mahā Vishnu / di purusha Bhagavanu / jo sachchid
naśida tana / parvī nūrapila // Jo sarvātma sarvasākshi / sarveshvāra
sarvakulshī / jo līlāhūcha nūpelshī / nijabhalatūtēshī // Jo Deva ati l ghanī /
nīh ī tei Brahmarūpa dikkhavī / geleu mhanoni l pavi / jethicheil tethen //
Jayāsi līlāvīna akaneu / dolyluvīna d lhaneshī / jīverīna ch'khaneishī /
sarva rasiteil // Payalvīna sarva chilaneu / hatiuvīna denen gbeneishī /
tayī jīvāten uddhāraneishī / ichchhāmātreu // Jo jāvalichi pari ati duri /
durastha pari jīvābhitarūm / jayāchi antī nijavyipārisīl / varte indriyagrīma //
Pratiśāmī avabhīsaka / jaisl taranieka eka / to sarva jīvān prakāshaka /
Paramātmāchi palī // Vitekarindhu

4-4-19), because there is now no question of anything existing outside the Âtman. This idea is expressed in Chap II. 16 of the Bhagavad-Gîtâ thus—The unreal has no existence, the real never ceases to exist (*Nâsato vidyate bhâvo nâbhâvo vidyate satah*). In the Chhândogyopanishad it is said “the Eternal Existence is one only without a second and It willed, I shall multiply for the sake of the Universe.” The identity of Brahman and the Âtman, of God and the Soul, which is the essential thought of the Upanishads, is briefly expressed by ‘the great sayings’ *Tat tvam asi* ‘That art thou’ (*Chhand 6.8.7*) and *Aham Brahmasmi* ‘I am Brahma’ (*Brih 1.4.10*). The fundamental dogma of the Vedânta system is also described in the compound word *Brahma-âtma-aikyam* ‘Unity of the Brahma and Âtman’. The Bhagavad-Gîtâ teaches the same lesson in IV. 35, where Arjuna is told that when he acquires Knowledge of the Self he will see all beings without exception in the Self, and then in Hîm, i. e., God Shri Krishna (*Ena bhutânyasheshena dî akshyasyâtmanyakatho Mayi*). The importance of this doctrine may be understood from the following passage from Deussen’s ‘Philosophy of the Upanishads’.

“Whatever new and unwonted paths the philosophy of the future may strike out, this principle (identity of God and the Self) will remain permanently unshaken and from it no deviation can possibly take place.”

As regards the nature or character (*Svarupa*) of God or the Self it is said to be threefold, viz., *Sat* (Existence) in *B G Chap II 16*, *Chid* (Consciousness¹) in

1 *Of* On the stages of Torpor, Instinct, Intellect and Intuition, let us study the Upanishads They treat all these as different stages of consciousness There are four such according to Mândûrya Upanishad The first stage is named Bahub-Prajnâ, or consciousness working externally the second, Antah-Prajnâ, or consciousness working internally the third Ubhayatah-Prajnâ, or conscious-

B G Chap IV 38 and *Ananda* (Bliss) in *B G Chap VI 21* Now that which exists (*Sat*) is alone reality (*Satya*) and that which, though perceptible by the senses does not really exist (*Asat*) is not reality (*Asatya*) The Self therefore who is the metaphysical unity (*Sat*) manifested in all empirical plurality (*Asat*) is the sole reality (*Satya*) So also as that which is infinite (*Ananta*) is alone called Bliss (*Ananda*) by the Shruti (*Yo vai bhuma tat sukham*) and that which is finite is called not Bliss (*Nalpe sukhamasti*) the Self who is the true Bliss (*Ananda*) is the only thing to be called Infinite (*Ananta*) In *Brih 2 4 14* it is said that if a man sees no other hears no other knows no other, that is the infinite (*Bhuma*) if he sees, hears knows another that is the finite (*Alpa*) The infinite is the immortal, the finite is mortal It is evident therefore that

ness working externally and internally at the same time in the fourth there is neither externality nor internality nor externality internality—all is one only such state is called *Turiya*. Then again each of these four states has its four sub-divisions according to the above laws. Without going into the subtle ramifications, let us go into the broad divisions. According to Professor Bergson life descends into matter for the accumulation of energy. When it becomes encased in matter consciousness lies dormant when life is condemned to automatism. It is as if a man were transported to a place where he is left alone as if it were in a jail without any help. The consciousness is left helpless and stunned. Then through the repeated shocks to the external matter in which it was it was roused from its sleep to the state of the vegetable and when the outer body of the vegetable became more and more adapted to the outer surroundings and there was the elastic canalisation of this energy there came the inner consciousness called the instinct to manifest itself. Then in man the consciousness was turned outwards externally—*Professor Bergson and the Hindu Vedanta*

1 Cf Satyam nam vayam nityam avikari tathalva cha—*Mahabharata Santi parva 10 10*

Whatever anything is really it is unalterably—*Green's Prolegomena to Ethics*

what is *Sat* or *Satya* is itself *Ananda* or *Ananta* (*Satyam jñānam anantam Brahma*). The Self¹, as consciousness, ensnared by illusion (*Mâyâ*), in the waking state (*Jâgrati*) surveys the good and evil of this world, in the dreaming state (*Svapna*) builds up a world for itself and even in deep sleep (*Sushupti*), where he has no consciousness of objects, he is not unconscious, because he is able to communicate his experience of Bliss as soon as he returns to the waking state (*Jâgrati*). In the fourth state called *Turiyâ*², freed from illusion (*Mâyâ*), he enjoys the Bliss of deep sleep (*Sushupti*) not unconsciously but with continued and perfect consciousness. This element of *Chid* or *Jnâna* (Consciousness or Knowledge) is described in *Brih 2412* as follows —

“As a lump of salt that has no inner or outer but consists through and through entirely of savour; so in truth this Âtman has no inner or outer but consists through and through entirely of Knowledge” Therefore, what is *Sat* or *Satya* (Existence or Truth) and *Ananda* or *Ananta* (Bliss or Infinity) is also *Chid* or *Jnâna* (Consciousness or Knowledge).

1 *Of Sa eva mîṣṭapramolutîtmisbarnamîsthîya kñoti sarvam/striyanna pînîdivichitrabhogaih sa eva jîgratpauriptimeti // Svapne sajivîh sukhabubhahbholî / svam îṣyâ kalpitajîvîloke // Sushuptihîle sakale vilune/tamo' bhûbhutah sukhiupameti // Jîgritsvapnasushuptî ldi prapanchum yatpri-kâshite / tadbrahmîhumi tu jñâtvâ sarvibandhaih pramuchy ato // Shruti*

2 *Of Jîgriti kâyam asalyîmuleñ yâ avasthesi svapna kñîvâ sushupti mhanaje jhoñpi aseñ mhanatî yeta nâhîñ, ini jîgriti mhanîveñ tara jîgritîavastheñtî sîmânyatâh hon'ne dvaitîche sruva vyavahira banda padalele asatâta Mhanuna svapna, sushupti (jhoñpi) kñîvî jîgriti yîtina ryîvalârikâ avasthañhuna nrâlicheñ hieka chautai kñîvâ Turiyâ avastha ahe aseñ shîsti iñta mhataleñ ahe — Gitârahasya (Adhyâtma)*

Jevîñ putrîchemi jîhaleñpaneñ / purusheñ pitâ nîvâ pîvaneñ / teviñ tihîñ avasthâguneñ / Turiyâ mhanmeñ vastusi // Ekanâthî Bhâgavata.

The negative character of the Self (*Atman*) summed up by the Vedas in the celebrated formula *Aatma neti* (Not so not so) is expressed in the Bhagavad Gita by such terms as imply that he is timeless, spaceless and causeless that is he has no limitations of time space and cause which rule the entire empirical universe Even the threefold definition of the Self as Sat Chid and Ananda is said to be essentially negative by Deussen for the being' of the Atman is no being as revealed in experience and in an empirical sense is rather a not being and similarly the thought is only the negation of all objective being and the bliss the negation of all suffering as thus exists in dreamless sleep' The Shruti³ also describes God as being 'without hands without feet &c

The six attributes of God is manifested in the Universe and already described at length in the Introduction are (1) Power or Aishwarya (Atmānam sriyāmyaham—IV 7) (2) Law or Dhरma (Ye यत्तद मद्म प्रपाद्यन्ते &c

1 Cf Ashabdamasmo vratamarupacaryayam ta त्रिरूपम् वित्याना चान्धा वाच च चायत् / an. इवानामान् लिपिम् द्विरुपा निति लियात् तान्मित्रा मुक्ति प्रामुच्यते // Kulli III 15

Deus est F is a se extra et supra o me genus necessarium unum infinite perfectum simplex, immutabile summum nsum, a ternarii intelligentis et cetera.—Pragmatism by W James

Indestructible (artha s/1-II 1*) et in 1 (vitya—II 18) Irreducibilis (apramasya—II 18) he always not no isle slain (n यानं लानि न हायत—II 19) he is not born nor does he die (न जयते मरयते ए—II 6) undiminishing (aryayam—II. 1) unmanifest, unthinkable and unchangeable (aryaklojam ac/hi tyoyam artho ryoyamuchy te—II. 1)

3 Cf Apini pido jatano grabitl pashyatyachalshuh a shruno ya karnah //

Likhtyi M mabhij : ti yurin yasch amit tattvatah—B G VVIII 55

I do not say that I know it. I do no say that I do no know it He who knows this truly knows—Kāth

IV. 11), (3) Glory or Yasha (*Janma karmacha Me divyam* IV. 9), (4) Fortune or Shri (*Âtmamâyayâ*—IV. 6), (5) Knowledge or Jnâna (*Akartânam* IV 13), (6) Dispassion or Vairâgya (*Na Me karma phale sphi thâ* IV. 14). They are no other than the modifications of pure Sattva which is His vehicle (*Upâdhi*) All universal forces and supernatural powers, all ethics and politics, all sacred hymns and incantations, all wealth and grandeur, all science and philosophy and all asceticism and self-control which we find in this world have their origin, respectively, in these six Divine attributes (*Shadguna*)

The principal point urged in the First Part of the Bhagavad-Gîtâ in reply to Arjuna's query as to how he should drive away the anguish that withers up his senses (II 7 & 8), which was the cause of the discourses that followed, is to realize the Self or God (*Tasmâdevam vidtvainam nânus shochitum arhasi*—II 25) as such, by due worship¹ (*Yogamâtishthottishta Bhârata*—IV. 42) of Him and Him alone.

(2) *His Laws and Government.*

Apart from the various Scriptures and messages given from time to time, the Laws of God are, as it were, engraved in the human heart and they work automatically (*Svabhâvastu pravartate*—V 14). Man's desires² at the time of his death (*Antakâle*) combined with the impressions of his actions in this life (*Kriyamâna, lit., in course of making*)

1 *Qf* Only love for the Supreme Lord is true Bhakti. Love for any other being, however great, is not Bhakti. The Supreme Lord here means Ishvara. He from Whom this Universe proceeds, in Whom it rests and to Whom it returns, He is Ishvara, the Eternal, the Pure, the All-merciful, the Almighty, the Ever-free, the All-knowing, the Teacher of all teachers, the Lord of His own nature Who is inexpressible love.—*Swâmi Vivekânanda*

2 *Qf* Desire is then the binding element in Karma, and when the soul no longer desires any object on earth or in heaven, his tie to the wheel of reincarnation that turns in the three worlds is broken.—*The Ancient Wisdom.*

as well as those of his actions in previous lives (*Sanchita* lit. accumulated) create a new body which generates actions (*Karmanis*) I claim or the feeling that he is the doer of them (*Kartrit* i.e.) and the fruits (*Karmaphilasan* *yogam* or *Bhaktitvam*) in the forms of the pleasures he enjoys and the pain he suffers. This is known by the familiar term *Pratidhā* (lit. commenced to be worked out in the life) which is Inevitable (*Satirisham eveti e
svayam prakruterjivat* —*ipi—III 33*) and for which God is Irresponsible just as the Sun is for what passes in the world during day light. He is however the Master (*Priti*) and Ruler (*Sarvalok Matesh ram*) of the Universe because he is the real thing all else being appearance which He imagines and witnesses.

1 Of Our action on the material world reacts upon us as the sun or limitations—our environment including our physical body. It is probable that we can study our past activities and present environment will result in a knowledge to deal with a great measure of power. We read in *Luddibhā* and *Hindu* scriptures a mass of details on this subject probably drawn from meticulous & careful observation. At present we are learning to can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reactions as in judgments on brutal parents and teachers or visitors as physical deformity more or less resulting in extreme according to the nature and extent of the cruelty—*I Study in Karma by Mrs. Besant*.

Of Irreversible Karma in Bhagavadgītā—*Chrest.*

Our Karma is that which is ready for reaping and which is therefore irreversible. Out of all the Karma of the past there is a certain amount which can be exhausted within the limits of a single life. All this is the ripe Karma and this can be sketched out in a horoscope cast by a competent astrologer. In all this the man has no power of choice it is fixed by the choices he has made in the past and he must discharge to the uttermost farthings the liabilities he has contracted—*The Ancient Wisdom*.

3 Of As Moses was keeping a vigil on Mount Sinai in company with the Deity who was concealed from his sight by a cloud he felt a great fear overcome him and suddenly asked Lord where art Thou asleep?

otherwise, it would cease to exist. But He does not take upon Himself the merit or sin of any person, in as much as He does not cause him to do good or evil actions. Notwithstanding this, He is the Protector¹ and Guide (*Vibhuh*) of those who are conscious of His nature of the Kalpavriksha (*Wishing-tree*) and ask His help and advice. They gain all their wishes (*Ye yathā Mām pī apādyante tāñstathāva bhajāmyaham*—IV 11) and by His Grace ultimately acquire through a qualified Preceptor (*Jnāni-nah tattva darshinah*—IV 34) Knowledge of the Self which destroys the ‘*Kriyamāna Karma*’ that is now making and will give rise to future events as well as the ‘*Sān-chita*’ which consists of the accumulations of past lives and secures emancipation (*Gachchhantyapunarāvrittim jnānam dhuta kalmashāh*—V 17). Thus, it will be seen that the chains which bind us are of our own making and that it is in our power to file them away, by Knowledge, which is the result of our performing actions without attachment (*Asakto hyāchai ankarma paramāpnoti punushah*—III 19), or rivet them more strongly by neglecting these Divine teachings (*Ye twetadabhyasuyanto nānutishtañti Me matam nashtānachetasah* III 32). “Karma”, says Mrs. Besant, “is the law of causation, is the law of cause and effect. It was put pointedly by

Thou, O Lord”. And the Spirit answered him ‘I never sleep, were I to fall asleep for a moment before my time, all the creation would crumble into dissolution in one instant’—*The Zohar*

1 He is the Protector of the Universe, He is the ruler of the Universe *Brih.* 4 4 22 and *Kush* 3. 8. Here two things are implied (1) that the Ātman as Protector of the Universe maintains things in their condition and (2) that He as a ruler of the Universe guides the creatures in their action. For this latter statement the principal chapter to be considered, together with several that have been already quoted is *Brih* 3 7 which treats of the Ātman as the ‘*Antaryāmin*’, i.e., ‘the inner guide’.

the Christian Initiate St Paul Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap (Galatians—VI 6) A proverb from the Hitopadesha runs is translated by Sir Edwin Arnold —

Look ! the clay dries into iron but the potter moulds the clay

Destiny¹ to day is master—man was master yesterday

Thus we are all masters of our to morrows however much we are hampered to day by the results of our yesterdays —*The Ancient Wisdom*

(3) *The Doctrines we are to believe*

Faith is essential for knowledge (*Shraddha an labhati jnānam*—IV 39) The principal doctrines which we are therefore asked to believe are —(1) That God is the material (*Sari agataḥ sthānuḥ* —II 24) as well as efficient (*Tasya kartṛam*—IV 13) cause of the Universe and that man in his inner Self is one with the Self of the Universe (*Bhutanayasheshena drakshyasyātmām*—IV 35) (2) that He is just and merciful and not partial and cruel in as much as He serves as He is served (*Ye yatha Mam prapadyante tañstathaiśva bhajamyaham*—IV 11) and incarnates Himself

1 Of We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th Century B C Buddhists accepted the belief and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal Who did sin this man or his parents, that he is born blind ? (John, IX. 3) If a man could be born blind for sin committed by himself that sin must have been committed in a previous life.—*Introduction to the Proceedings of the Convention of Religions in India 1909 Vol II*

2 Of The Universe is projected out of God He becomes the Universe and it all returns to Him and again it proceeds forth and again returns. For eternity it will go on that way —*Su mi Vivekananda*

from age to age to give us the Scriptures¹ for our guidance (*Dharma sañsthāpanārthaya*—IV. 8) and (3) that by desires, the foe of man, (*Kāma esha krodha esha . vairinum* III 37) he has to pass through many births and deaths (*Phale sakto nibadhyate*—V 12) and by Knowledge (*Tadviddhi*—IV. 34), destruction of desires (*Jahu shatrum mahābūho kāmarupam durāśadam* III 43) and Love of the Personal God (*Shraddhāvān bhajate yo Mām*—VI 47) he sets himself free and enjoys Eternal Bliss (*Madbhāvamugataḥ*—IV. 10) One who has full faith in these doctrines is always calm and contented When overwhelmed by misfortunes he “ rails neither against God nor against his neighbours but regards his troubles as the result of his own past mistakes and ill-doings He accepts them resignedly and makes the best of them, and thus escapes much of the worry and anxiety with which those who know not the law aggravate troubles already sufficiently heavy. He realizes that his future lives depend on his own exertions and that the law which brings him pain will bring him joy just as inevitably if he sows the seed of good”

4. The duties we are to practise

The Bhagvat-Gitā uses the word ‘*Karma*²’ in the

1 Cf. He who at the beginning of creation projected Brahmî, and delivered the Vedas unto him—seeking liberation I go for refuge unto Him that effulgent One, whose light turns the understanding towards the Ātman—*Svetasvatara Upanishad*

2 Cf. Gitāpiatipīḍanāñta 'karma' shabdīchī artha kevila shruta agra smārta karmeñ evadhācha sankuchita na samajatāñ tyāhunā jyāsta vyāpaka ghetalā pībhije Sirinshī, māmushya jeñ jeñ kūñhū kūnto—tyācheñi lāhineñ pineñ, basineñ *Se* tyā sarvāñchī 'karma' yā śribdāñta Bhagvatgitēñta samāvesha jhāleñ ihe—*Gitārahasya*

Vaināshīmā vihita karma / karneñ hī piathama dharma //
Ranganātha Swāmi

sense of 'action or duty in general and asks us to do cheerfully¹ the necessary duties (*Niyatam kuru karma tvaam*—III 8) prescribed by the religious and social codes of the country and times we live in (*Shreyas
sraddharmo*—III 35); without attachment to the fruit they yield (*Asaktah*—III 7 and *Karma�alam tyakti*—V 12) and offer² them as sacrifice to God (*Masti sarti Lirmanti
sannyasa*—III 30) so that we may become pure (*Manastinab*—II 51 and *Atmasluddhaye*—V 11). We are then to realize the Self who is beyond reason (*E am biddh
praram buddhi*—III 43) and worship the Personal God enshrined in all by identifying the Self with Him (*Siv ablutastitam yo Vdri bhijatyekatitastitah*—VL 31). Without enumerating however in detail the usual moral precepts (mere offshoots of the second attribute of God known as Dharma or Law including the qualities of Justice or Samatva and Mercy or Sadyatva embodied in the idea of *Kalpavriksha* or the Wishing tree) to which only a casual reference⁴ is made here

1 Cf. We have an undesirable family well then are the eras we have drawn around us by our past we feel every obligation cheerfully and painlessly honourably paying our debts we acquire pleasure through the annoyances they inflict on us fortitude through their daily irritations, for venosity through their wrongs.—*A Study in Karma* by Mrs. Besant.

2 The personal duties such as those of bathing, partaking of certain kinds of food and abstaining from others, fasting &c which are meant to keep the body clean and healthy as well as those of avoiding forbidden action (*Vashidha karma*) form part of the religious code.

3 The work which is not offered to God filters (*Tajmirthit karmaro
nayatra lokoyam ka mahendhanah*—III 9).

4 Cf. Suffice it to point out here that this whole passage III 37-43 (and verse III. 34 above as well) states definitely in unmistakable, unarguable terms, that desire anger selfish impulse in all its forms is the enemy against whom Shri Krishna calls Arjuna to arms. If this is not moral instruction and of the broadest clearest, best we may as well give up trying to find out what is.—*Kurukshetra* by F T Brooks

and there in the Gîtâ, as the serious occasion did not permit anything more, Shri Krishna gives us one broad principle which is the spirit, the very root of all Ethics. It is this, that we ought to see the same everywhere, whether there be joy or sorrow, by analogy with ourselves (*Âtmaupamyena sarvati a samam pashyati &c* VI 32) In plain language, it means that it is our duty to do the greatest good that lies in our power and no harm¹ at all to others. This is based on the Shruti which says that the Individual Soul is no other than a reflection of the Universal Soul (*Tatsi shtvâ tadevânuprâvishat*) and is the substance of all the Puranas which unanimously declare service rendered to others to be merit and injury done to them to be sin (*Paropakârah punyâya pâpâya parapidanam*) This is also the key-note of the familiar maxims ‘Do to others as you would that they should do to you, do not to others as you would not that they should do to you’, ‘Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law’ ‘Giving no pain to any creature let him slowly accumulate spiritual merit’, ‘Against an angry man let him not in return show anger, let him bless when he is cursed’, ‘Love thy neighbour as thyself’, ‘Love your enemies’, ‘Love one

The infinite oneness of soul is the eternal sanction of all morality—*Swâmi Viñchânañda.*

1 *Of* We should not kill even a snake in the presence of the saints since they feel that their own Souls pervade the Universe. There is one thread that runs through the Individual and the Universal Soul, both are indistinguishable if you pluck forth a single hair, the whole body feels a shock. The saints cannot bear to see another is hurt, it is a sort of pain to themselves, they feel that the Soul in all creatures is the same. *Tukâ* says, this is the law of morality, this is what is meant by worship, it keeps the Soul at peace.

another' Hated ceases by love, Where there are mercy so giveness peace there is the dwelling place of God and many others of the kind But it is to be distinctly understood that he alone who imparts¹ Knowledge of the Self with love to his fellow beings is deemed a Yogi of the highest type (*Sri jgei piramo matah*- VI 32) The reason of this will be found in the following quotations from (1) Mrs Besants Theosophy and (2) Bharati's *Shri Krishna*'

(1) Everywhere and always without exception Life seeks Happiness and no suffering, is ever voluntarily borne except as a road to a deeper and more lasting joy None seeks aimless suffering for the mere sake of suffering it is endured only as means to an end All religions recognise God as infinite Bliss and union with God i.e. with perfect Bliss is sought by all of them

(2) But if our desires for material enjoyments be carefully and intelligently analyzed we can arrive at only one conclusion and that is that in hankering for material pleasures we are in fact practically hunting for that happiness which once attained lays all hankerings for material enjoyments for ever at rest The fact of our material possessions and enjoyments ever leaving within us a wish more or less pronounced for some thing still more enjoyable still more pleasurable is the most indirectly direct proof that we are in quest of some thing which material objects cannot supply and the fact of this quest being present in all human souls in all their thoughts and actions at all times forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for

1 *O भवाभय न येति स व्राणेन / त्यग्ने ते विद्येच्छा उपदेशा
करान् / अप्ना तारों स व्राणेन / हेतु जनन्यासि व्रश्यता ॥ लगामा रा*

and that, having lost it, we are ever endeavouring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element ”

It is on this account that the Scriptures regard the Gift of Divine Knowledge as the highest of all gifts (*Sarvesham eva dānānam Brahmadānam vishishyate*) Here one may say that by our trying to give relief to those who are destined to be miserable we act against the decree of Heaven But it is not so For if, when a father chastises his dear child for some misconduct, he appreciates any sympathy that is shown to it with good motives, there is no reason why God Who is infinitely merciful should be displeased with one Who shows compassion to His children in their miseries Besides, as everyone, who is in difficulty, is anxious to receive help from others, even when he is aware that it is the result of his own actions, so it is his duty to increase the happiness and alleviate the pain of those who come in contact with him without distinction of caste or colour, race or creed Again, the mere fact, that the feeling of pity¹ or compassion forms a part of what is called the Human Nature, shows that God intends us to exercise it for the good of His creation whenever proper occasion presents itself for the purpose. If one were to argue, however, that we also find in man the so called six inimical feelings (*Shadhipu*) of lust (*Kâma*), anger (*Krodha*), pride (*Mada*), envy (*Matsara*), hypocrisy (*Dambha*) and avarice (*Lobha*), and yet we are asked to keep aloof from them, he may be told that they are not the constituent parts of Human Nature but the perversions or rather distortions

1 *Of* The contrary of pity is hardness of heart, proceeding either from slowness of imagination or some extreme great opinion of their own exemption from the like calamity or from hatred of all or most men —*Hobbes's Human Nature.*

of the natural emotions¹ of pure love honest indignation due self-respect virtuous emulation true devotion and right ambition which are necessary for the well being of mankind As regards the doctrine of non resistance once Swami Vivekānanda asked Shri Rāmkrishna Paramahānsa whether we should hold our peace if evil men come to offend us or actually do so The latter after narrating the well known fable of the Brahmin and the snake observed as follows — Raise the hood and hiss but don't bite There is no harm in hissing at bad men your enemies Keep them off by showing that you are ready to give tit for tat—that you know how to resist evil—only one must take care not to pour one's venom into the blood of one's enemy Resist not evil by doing evil in return All that you may do is to make a show of resistance with a view to self defence This course however is recommended in the Gospel of Shri Rāmkrishna expressly for a man living in society especially as a citizen and house-holder as the more arduous and divine duty of absolute passive tolerance preached by Lord Jesus Christ in his Sermon on the Mount in the words If a man smite thee on the one cheek turn to him the other also is reserved for Ashrama Sannyāsis and missionaries whose lives are dedicated to the good of mankind

Newman sums up all the religious social and personal or self regarding duties in Faith Benevolence and Justice and Temperance respectively The Bhagavad Gita too insists on Faith in IV 39 (*Shraddhavan labhate jñānam*)

1 Of He (Butler) concludes that the existence of emotion as indignation against wrong-doing is a corroborative proof that virtue is a real thing—not the mere creation of human policy as Hobbes would make it and a warning that even our passions much as we may abuse them, are implanted in our nature for wise ends.—*Butle by Rev W R Collins*

on Benevolence and Justice in VI. 32 (*Ātmaupamyena sarvata*) and on Temperance in VI. 17 (*Yuktāhāra vihārasya*). Yet, the following remarks of Deussen on the subject of the 'duties' mentioned in the Upanishads may be read with advantage, as they must also apply to the Bhagavad-Gītā, which is as good as a summary of all the Upanishads

"Europeans, practical and shrewd as they are, are wont to estimate the merits of an action above all by its objective worth, that is, by the resultant profit for neighbours, for the multitude, or for all men. Amongst the ancient Indians whose consciousness of human solidarity, of common needs and interests, was but slightly developed, the sense of the objective worth of moral action (that is, the worth it possesses for others) is very inferior to ours, while their estimate of its subjective worth (that is, its significance for the actor himself) was advanced to a degree from which we may learn much. In this sense the ethical system of the Upanishads concerns itself especially with the subjective interpretation of moral action and less with the external results, although this latter consideration is by no means absolutely wanting, but is merely subordinated to the first.. Where Ethics found so little external work to do, they could give the more undivided attention to the internal, in the spirit of the Proverb

In thyself know thy friend,
In thyself know thy enemy (B G VI. 5)

The strife with this internal foe is *Tapas* (asceticism), the victory over it *Nyāsa* (self-renunciation), and in these are contained the two fundamental ideas around which the ethical thought of the Upanishads moves."

In Shri Bhāgavata¹ we are forbidden to pry into the secrets of others be they in the form of merits or sins If we however happen to observe any merit in ourselves we are asked to regard it as a favour of God and be thankful to Him But we ought to scrutinize carefully every one of our sins and feel for them so that by the contact of the Holy Names of God we repent and the prayers we offer they may all be burnt down to ashes But when our Chitta or Conscience thus purified realizes the Self no sin can possibly touch us (*Sarvam jnana placchauva trijinam santarishyasti*—B G IV 36)

Lastly as God is an All pervading Infinite Being it is evident that His worshippers cannot be different or separate from Him for if they were so He would be everything minus the Self of the worshippers and thus cease to be considered Infinite It is for this reason that the Vedas not only condemn the worship of other Gods but also the dualistic worship of the God of Gods (*Atha yo nyam devatam upaste'nyo savanya hamasmiti na sa veda yathā pashuh*) and that in Shri Bhāgavata we are strictly warned not to exclude ourselves from the idea of God when we offer our salutations to Him (*Pranamedananyah*) Nay even Arjuna himself in Chapter XL 40 of the Bhagavad Gita actually makes obeisance to Shri Krishna in a similar way (*Namah purastādatha prishitataste etc*) The dualistic worship of

¹ Cf. Gunadosha drishurdośho gunastubhayavarjitaḥ—XI 10 46
Tatte nukampām susamikshyūmāno—Hudakuni asi kutsita kīmanā
tijavari Hārimāna hutishnām / jari amangala chittabi ghāliti sakala pītaka
bijachi jaliti // V. *mana Pandita*

² Cf. Aspirants to a philosophic religion turn as a rule more hopefully nowadays towards idealistic Pantheism than towards the older dualistic theism in spite of the fact that the latter still counts able defenders.—*Pragmatism by W. James*

the Personal God, however, is allowed in the case of the *Jijnâsu* or *Mumukshu*, the Lover who seeks for Knowledge or Freedom, because he has full faith¹ in the doctrine that the Self is God and such worship enables him to realize the truth (*Prithaktvena*—B. G IX. 15), and also in the case of the Lover with worldly desires (*Arto*—B. G VII 16), because thereby, abandoning the other Gods, he approaches only the Personal God, Whose contact begets in him, in due course, a disgust for sense-objects and a keen desire for Knowledge and Freedom

1 *Of Advaita heñi nîgamasiddha khareñ tathâpi / nâhiñ mälâ anubhava svasulhâsvarupiñ // To Ishvarû mya ghado mhanavuni Devâ / jijnâsu sevla tayisa phalela sevâ // Brahmastuti*

CHAPTER I

(PRATHAMODHYĀYAH)

SYNOPSIS—At the request of Dhritarashtra (Dharmakshetre kumakuvala Sanjaya-I 1) Sanjaya describes to him the condition of both the armies (Drishtratu Pāndavanikam sjanuna dayan-I 2 19) and tells him that when Arjuna asked Shri Krishna to stay the chariot and save his own people arrayed in battle (Atha vya vasthitu sarvanbandhuna asthitu-I 20 27) he was over-shadowed with the delusion that he should not kill his own kinsmen relatives and preceptors and having said O Krishna! I am not going to fight for fear of incurring sin he sat down quietly on the seat of the chariot and let fall his bow and arrows (Kripayā paraya vishto shoka sañvigna mānasah-I 28 47)

O Blessed Lord of this Universe ! be now pleased to impress fully on the mind of the readers of this Commentary whom may be candidates for Knowledge how by the miraculous power of Thy Divine Will Thou didst cause the adamantine heart of the dauntless warrior Prince Arjuna to melt in a moment like wax so that they may rest assured that by cultivating Thy Love they too when their turn comes would all of a sudden feel a similar disgust for sense-objects Thy votaries¹ though attracted by pleasures and unable to

1 Of Ridhyamanopl madbhakto vishayairajitendriyah / prāyah pragalbhaya bhaktya / vishayairn bhlbhuyate // Shri Bhagavata XI 14 18

field of Kurukshetra mentioned in the opening lines of our poem At this juncture, Krishna Drupadyana alias Vyasa a relative of both parties and endowed with more than human powers presents himself before Dhritarashtra the father of the Kauravas who is stated to be altogether blind Vyasa asks Dhritarashtra whether it is his wish to look with his own eyes on the course of the battle and on Dhritarashtra's expressing his reluctance Vyasa deputes one Sanjaya to relate to Dhritarashtra all the events of the battle giving to Sanjaya by means of his own superhuman powers all necessary aids for performing the duty Dhritarashtra who was very anxious to know what happened on the battle-field asks therefore the following question to Sanjaya as soon as he met him after the battle had begun

धृतराष्ट्र उवाच—धर्मस्तेषु पुण्येषु समयेता युयुत्सय ।
मामका पाद्याक्षेय थिमपुण्यत सजय ॥१॥

"(Tell me) O Sanjaya! what did my own (sons) and those (who may be called) of Pandu too do, when they met face to face eager for war on the holy field of Kurukshetra?

Here Dhritarashtra means to say— O Sanjaya! you have been specially entrusted with the beneficent task of communicating to me the events of the battle since you have as your very name shows completely won over all your likes and dislikes and are the fittest person to give me nothing but correct and impartial news I call the field Kurukshetra because my ancestor Kuru

1 This is a plain lying between the Jamna and the now dried up river Sarasvati around Hastinapura on which the present City of Delhi is situated.

— Samyakprakalrena rigadiveshādīdoshāśayatī asau Sañjayah.

actually tilled the land (*kshetra*) once with a plough in his hand, and I use the epithet *holy* (*dharma*), because the Shruti¹s say that it was a place where the Gods in former times performed their sacrifices (*Yajnas*). On this *holy* field (*Dharma Kshetra*), should it not have occurred to such a *holy* and scrupulously religious man as Dharmarâja, the eldest of the Pândavas, that every one of my hundred sons, the Kauravas, is born of my own seed, whereas all the Pândavas are only the putative² sons of Pandu and have no claim whatever to the estate of Kuru?" This is the force of '*Mâmakâ eva*' and '*Pândavâscharva*', which Sanjaya understood properly, as may be judged from the suitable reply³ given by him at the end of the Gîtâ to the effect that success, fortune and eternal justice are on the side which has the support of Shri Krishna. For the present, however, he answers only the question 'What did they do when they met with the desire of fighting (*sa�avetâ yuyutsavah kumakurvata*)?', directly asked to him.

संजय उवाच दृष्टा तु पांडवोनीकं व्युदं हुयोर्धनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमग्रवीत् ॥ २ ॥

"No sooner did the King Duryodhana see the army of the Pândavas drawn up in battle-array than he approached the Preceptor (old Dronâchârya) and addressed (these) words :"

1 Of Yâdavu Kurukshetram devânâm deva yajanam surveshîm bhutînâm Bhrama sidanamiti Jâbila Shruti^h //

Of Kurukshetram vai devayajñamiti Shatapathi Shruti^h //

2 Of Arjuna's great-grand mother was a fisher-maiden married to a king, that king's sons died childless, and Vyâsa was called in, in order to raise up children to be the heirs of the monarch who was dead. And of these children, thus born, Pandu had so acted that he too was not the father of his so called sons, who were born of Kunti and Mîdrî by the touch of the Devas—*Hints on the Study of the Bhagavad-Gîtâ* by Mrs Annie Besant

3 Of Yatra yogeshivrah Krishno &c—B G XVIII 78

पर्येता पाङ्गुणाणामाचार्य महतो चमूम्।
व्युढा द्रुपदपुरेण तव रिष्येण धीमता ॥ ३ ॥

Behold O Preceptor !, this vast army of the sons of Pandu marshalled by your wise pupil (Dhrishtadyumna) the son of (our enemy) Drupada

The full meaning of the verse is— I consider Dhrishtadyumna¹ (*Drupada putra*) to be indeed a man of wonderful talents (*dhumatā*) because you yourself now realize O Preceptor (*Āchārya*)! the folly of your simplicity in giving him knowledge of which he does not hesitate to make use in preparing this very great band of foes (*etam mahatum charam*) to take even his own teacher's life ! However since what is done cannot be undone do not at least allow yourself to be deceived again Mark well (*pashya*) the quality and number of troops marshalled by your pupil (*vyudham tavā shishyena*) on the opposite side (*Pandu putranam*)

अत शूरा महेपाला भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथ ॥ ४ ॥
धृष्टेतुश्चैतिवान काशिराजश्च वीर्यवान् ।
पुरजित्कुतिभोजश्च शेष्यश्च नरपुण ॥ ५ ॥
युग्मामन्युश्च विनात उत्तमौजाश्च वीर्यवान् ।
सोभद्रो डोपदेवाश्च सर्वे एव महारथ ॥ ६ ॥

* (Lo !) herein heroes mighty bow men the equals of Bhima² and Arjuna in war—Yuyudhāna³ Virāta⁴

1 Of Teman tamārī shatru Drupadīno putra te tam ro shishya tha
vidya lai gayo no tame teno shatru jini na shakyū mate te kharo buddhimāna
have lo teja t m ne Gurune marava āvyo chhe—Dried!

Bhima Arjuna and Yudhishthira or Dharma were the three sons of Pandu by his first wife Kunti

3 Better known as Satyaki He was the Chariotcer of Shri Krishna

4 Father in law of Arjuna's son Abhimanyu

and Drupada¹, 'the master² of a great car'; Dhritaketu³, Chekitâna⁴ and the gallant king of Kâshi; Purujit⁵, the Kuntibhoja⁶, and Shaibya⁷, the most eminent among men, Yudhâmanyu⁸, full of prowess, Uttamaujas⁹, the valiant, (Abhimanyu) the son of Subhadrâ¹⁰ and Draupadi's sons¹¹ 'all masters of great cars'."

Duryodhana now hastens to give a more encouraging description of the warriors on his side, lest the glowing account of the enemy's army might cause the Old Brahmana to despair and feel that their own strength, though superior, was being undervalued

अस्माकं तु विशिष्ठा ये तान्त्रिकोद्ध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्त्रिकर्मि ते ॥७ ॥
भवान्तभीष्मश्च कर्णश्च कृपश्च समितिंजय ।
अश्वत्थासा विकर्णश्च सौमदत्तिस्तथैव च ॥८ ॥

1 The King of Pâncîla and the father-in-law of the Pândavas

2 A warrior proficient in military science, who single-handed can fight
(a) ten thousand archers is a Mâhârathah (b) innumerable archers is an Atirathah and (c) one archer only is a Rathah. One who is inferior to a Rathah is called an Ardharathah

Cf. Ekodashashastrâni yodhayedyastu dhanvinîm /
Shastraśâstra pravinascha mahâratha iti Smritah //
Amitânyodhâyedyastu samploko'tirathastu sah- /
Rathastvekena yo yoddhâ tânnyunordharathah Smritah //

3 The son of Shishupâla.

4 A prince of the Vrishnis

5 The foster-brother of Kunti and the maternal uncle of Yudhishtira

6 This was the family name of Purujit

7 A prince of the Shibi race.

8 & 9 Princes of the Vrishnis

10 Shri Krishna's sister married to Ajuna

11 Draupadi was the common wife of the five Pândavas. She had a son Prativindya by Dharmarâja, Sutasomâ by Bhîma, Chitrâsenah by Arjuna, Shatamikâ by Nakula and Shrutiaknî by Sahadeva

अन्ये च पद्म शूरा मदध त्वं जीविता ।
 ॥ नारा त्रमदेष्या सर्व युद्धपितामहा ॥ ० ॥
 अपर्णीत तदस्मात् यल भीष्मा भिरवितम् ।
 पर्वात त्विदमेते ग यल भीमा भिरक्षितम् ॥ १० ॥

* And now O best of the twice born men ! know the foremost on our side, the leaders of my army : these I will name to you for your clear understanding yourself and Bhishma¹ and Karna and Kripa² victorious in (many) battles; अश्विनीश्वरम्³ and Ulkarna and also Somadatta's son (Bhurishrava) and many more heroes who have renounced their lives for my sake who wield diverse weapons and are all well skilled in war Thus our own army which is protected by Bhishma is unlimited⁴; while this army of theirs which is protected by Bhima , is limited only

Here he draws the attention of Dronacharya (*nibodha dvijottama*) to the foremost Kauravas (*asmakam tu nishushthaye*) the leaders of his army (*asakd mama*

1 The son of Ganga, and the common grand father of the Kauravas and Pandavas.

2 He was the son of Kunti born before her marriage to Pandu It was not until Karna had been slain in battle that Kunti disclosed the truth regarding the former's birth. She kept this matter a secret under the instructions of Shri Krishna. The Pandavas felt very much afterwards for having unconsciously killed their own brother

3 Brother in law of Dronacharya.

4 The son of Dronacharya.

5 One of Duryodhana's brothers.

6 Duryodhana's forces comprised 11 divisions (*Akshauhinî*) whereas Yudhishthira's only 7 Each division consisted of 21 870 cars and equal number of elephants 1 09 3,0 infantry and 6 610 cavalry

7 When the army of the Pandavas was drawn in battle array in the form of the thunder bolt (*Vayra*) on the first day by Dhrishtadyumna Bhima was stationed in the centre to protect it

*samyasya), and even names them for his information (sañjnârtham tânbravimî te) Some of them, he says, like the Âchârya himself (*bhavân*), have been invincible in war (*samitijayah*) and other gallants, not a few (*anye cha bahavah shurâ*), expert in the use of weapons and in military tactics (*nânâshastra praharanâh yuddhavishâradâh*), have given up their lives for his sake (*madarthe tyaktajivitâh*) His own army (*tadasmâkam balam*) protected (*rakshitam*) by Bhishma, he regards as unlimited (*aparyâptam*), whereas that of the enemy (*idam eteshâm balam*) protected (*rakshitam*) by Bhîma, as limited only (*paryâptam tu*), and says to himself "What is Bhîma, that uncastrated bullock, before Bhishma, the king of heroes, whose death even is in his own hands? We are sure to win! Yet, in order that we may not lose the game through over-confidence, let me give my men one important warning "*

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवा भिरक्षंतु भवत्तः सर्व एव हि ॥ ११ ॥

"Therefore, standing firmly in all your respective stations¹ do ye all protect Bhishma alone."

To make the meaning more clear, he may be supposed to have said—" Let every one of you (*bhavantah sarva eva hi*) guard properly the position assinged to him (*ayaneshu cha sarveshu yathâbhâgamavastutâh*) so as to frustrate the attacks of the enemy in all directions, and at the same time keep an eye on Bhishma (*Bhishmamevâbhirakshantu*), a hair of whose head is not to be allowed to be touched under any circumstances. Just as all the inmates of a house, that gives them shelter against the heat of the sun and the inclemency of the cold weather, unite their utmost efforts in protecting it,

¹ *Ayana* means *lt.* 'the way of entrance into a Vyuha or phalanx'

equally so it is incumbent on us all to watch, with jealous care over Bhishmi on whom depend our safety and success. Saying this Duryodhana observed silence but he found to his great satisfaction (*tasya sañjanavanharam*) that his words had produced a wonderful effect on the mind of Bhishmi as may be seen from the following verse

तस्य सजाय दर्शकुमृद्धि पितामह ।
सिद्धनादं पिनयोर्ये शस दध्मी नवान्मात् ॥ १२ ॥

Then to cheer Duryodhana the grand sire the glorious Bhishma the oldest of the Kauravas roaring aloud like a lion blew his conch¹

The result of this is described thus —

तत् राप्याक्षं भैरव्यं पणवानकगोमुखा ।
सद्मैयाभ्यद्वन्तः स रादस्तुमुर्तोऽमर्त् ॥ १३ ॥

Then, all of a sudden conches and kettle drums tabors and horns and trumpets blared forth; and the din was tumultuous

So far Sanjaya gives an account of the Kauravas He now turns to the Pāndavas

तत् श्वेतैहरेयुके महाति स्यद्देस्तितो ।
माधव पाइवश्चेत दिव्या शसो प्रदध्मतु ॥ १४ ॥
पाचन य हृषीकेशो देव च धनजय ।
पाहू दध्मी महाराज भीमकमी धृकोदर ॥ १५ ॥
अनतविजय राजा कुतीपुरो युथिष्ठिर ।
नकुल सहदेवश्च खुयोपमणिपुर्घको ॥ १६ ॥
फारवश्च परमेष्वान दिव्यडी च महारथ ।
धृष्टद्युम्नो विराज्य सात्यकिक्षापराजित ॥ १७ ॥

1 Cf. Tēmālīja shafkha bheri panava śīraka gowukha ityādi ekdeka gājī rāhyāñ temano shabda ghano tumula (duhsoba) thai rāhyo.—Delredt

हृपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सांभद्रश्च महावाहुः शंखान्दधमुः पृथक् पृथक् ॥१८॥

“ Then, Mâdhava (Lord of Illusion, Shri Krishna) and the son of Pandu (Arjuna) too¹ (the same), seated in a grand chariot drawn by milk-white steeds, blew their divine conches. Hrishikesha (lit. ‘Lord of the Senses,’ Shri Krishna) blew the Pâncchajanya², and Dhananjaya (lit. ‘Lord of Wealth,’ Arjuna) the Devadatta³, (lit. God-given) and the wolf-bellied⁵ (Bhima) of terrible⁶ deeds blew his mighty conch Paundra (called ‘Arundinea’ by Schlegel and ‘a long reed-conch’ by Arnold). King Yudhishtîra, the son of Kunti, blew the Anantavijaya (lit. endless victory), and Nakula and Sahadeva⁷ the Sugoshas (lit. dulcet-tone or sweet-sounding) and Mani-pushpaka (lit. jewel-blossom), respectively. And that excellent Bowman, the King of Kâshî, and the Master of a great car, Shikhandî⁸, and Dhritar-

1 Sanjaya wishes to show here that although Mâdhava and Pindava are two separate forms in appearance, yet both are one, ‘Mâdhava eva Pândava.’ The suffix *eva* is to be applied to Mâdhava and *cha* to Pândava.

2 So called because it was made from the bone of the giant Pâncchajana slain by Shri Krishna to recover from him the son of his Guru Sûndarî, whom he had taken to the bottom of the waters where he had gone to bathe.

3 *Of* Digvijayane sūmaye jene sarvâne haravidhâna hâri lîdheluñ — *Dv., ed.*

4 Presented to Arjuna by Indra in consideration of the assistance he rendered him in a fight with the Dînavas.

5 So named because he could very easily digest an unusually large quantity of food.

6 A reference is here made to his drinking off the blood of Duhshâsan when he pulled Draupadi by the hair.

7 Pandu’s sons by his second wife Mâdrî.

8 A son of Drupad who is said to have been miraculously changed from a woman into a man. He slew Bhishma who refused to return his blows as he had once been a woman.

Dyumna Virâta and Kalyaki the unshamed, and Drupeda and Drupadi were and the mighty armed son of Subhadra O King of the Earth bless their several coaches from all sides

Sanjaya describe in the next verse the effect of that most dreadful roar

स दंतो विश्वामित्रं रुद्राणी च उरपत ।
नाम रुद्रिभिर्ब्रह्म गृह्ण रुद्राणी ॥ १४ ॥

'That dreadfiul din rent the heart of the Kauravas
as it caused heaven and earth to reverberate

I upur even the leaves of the Dhritarashtra
pa 13 Yet after a little while they took courage and
were again ready to fight So Sanjaya continues

अग्निरथे इति रुद्र पारुपेष्टा च भवत ।
न दुर्द विश्वामित्र रुद्राणी ॥ १५ ॥
हरिहरे राजा पृथिवीमार्ग मर्ताप ।

Then observing that the Kauravas were standing in
order of battle and the showers of missiles
beginning to fall fast, the ace bannered Pândava
(Arjuna) raised his bow and addressed, O King of
the Earth, these words to Hrishikesh (Lord of the
Senses Shri Krishna) :

मैरुरुरात्रे—मे योधनं देमये रथं विप्रं मुद्यत ॥ १६ ॥
यापदेतारितिक्षेत्रे यो—यमाप्तिव ॥ १७ ॥
वै म गमाग वरमिमपणाममुपमे ॥ १८ ॥
वीक्ष्यमा ॥ १९ ॥ यमेत्रे य एत्र भमायता ।
पातराम्य दुरुद्युः ॥ विपरित्तिः ॥ २० ॥

“O Achyuta¹ (lit. unchanging or undegraded)! stay
 Thou my chariot between the two armies, while I
 scrutinise those who are standing here, longing for
 battle, and with whom it is my lot to fight in the
 labours of this war; (and while) I gaze on those ga-
 thered here and about to engage in battle (through
 compulsion), desirous (simply) to please in battle
 (Duryodhana) the evil-minded son of Dhritarâshtra.”

In the last two verses Arjuna makes a distinction between the two classes of soldiers (1) *Yoddhukâmân*, those athirst for war and (2) *Yotsyamânân*, those about to fight against their wishes, like Bhishma, who himself once said² to Dharmarâja that man was a slave of his interest, and that he himself was bound to Duryodhana by his wealth Arjuna is very much annoyed with Duryodhana whom he calls *evil-minded* (*dui buddhe*), because he knows him to be the cause³ of this fierce contest which he now hated from the bottom of his heart! Why should it be so? Did the struggle arise all of a sudden or was it a premeditated one? Was not Arjuna, a true bold Kshatriya, free from all feelings of tenderness in matters where one's right or prestige was concerned? Sanjaya solves the difficulty by calling Shri Krishna Hrishikesha or Lord of the Senses in the only two places in which his name occurs upto this time in the dialogue His object is to reveal the important fact that the moment Shri Krishna

1 Of Je desha kîla vastubî karuna / nâhiñ prachyavana (patana)
 jayâsi // Chitsadânandalahari

2 Of Arthasya purusho dâso dâsastvartho na kasyachit / iti satyam
 mahîrâja ! baddhosmyarthena Kauravaih //

3 Because although Bhishma and other good people openly and
 fearlessly tried to dissuade him from his sinister purpose, he did not listen
 to them at all

become the charioteer at the request of Arjuna, He as the Merciful Lord of the Senses (*Hrishikesh*) along with the chariot took charge of his senses also. It is Shri Krishna, therefore Who causes Arjuna to say 'O Lord' halt the car' and so on. As we proceed we shall find further proofs in support of this statement Sanjaya continues—

सन्य उवाच—पद्मुको हरिको गुडामेत भावत ।
 सेनयोर्मगोमध्ये स्वगपरित्वा र्गोत्तमम् ॥२४॥
 भीमद्वैष्णवमुखत सर्वं गच्छ महीलिताम् ।
 उवाच पार्थ पर्येतात्समयेता कुनिति ॥२५॥

¹ Thus addressed by Gudakesha¹ (Lord of Sleep Arjuna) O Bhārata (Descendant of Bharata who was the son of Dushyanta and Shakuntalā and the common ancestor of both Pandavas and Kauravas)! Hrishikesh (Lord of the Senses Shri Krishna) having halted that extraordinary² chariot between the two armies directly facing Bhishma and Drona and all the rulers of the earth exclaimed 'Behold O Pārtha (Arjuna, son of Prithū which was another name of Kunti)! these assembled Kauravas

Sanjaya again names Shri Krishna as Hrishikesh and Arjuna as Gudikesha. The same two names have also been used for both of them in Chapter II Verse³ 9 to show that it is not possible to expect from a person of the calibre of Arjuna who had entirely overcome sleep or doubt that he should be so effeminate as to allow

1 Of Gudakesha etale gudlikān drā teni isha sarvadījigrat ne j grāt—tatpara evi Arjuna—Dīkṣedī

So called because it was presented by Agni the God of Fire and the charioteer was Shri Krishna Himself.

3 व्रिमलत्वं Hrishikesham Gud̄ keshah Parantapah /

himself to be moved at such a critical time, and that he should withdraw from the battle-field like a coward at the sacrifice of his unblemished reputation in this world and his bright prospects in the world to come, unless we believe that he was acting under an inspiration¹ from a Superior Power over which he had no control. What could then be the object of the Lord in troubling Himself thus? Nothing but to take this opportunity to prepare the ground for the sowing of the seed of Knowledge and Love, which would be a source of Eternal Bliss not only to His friend and kinsman, but also to the whole world. Instead of calling Arjuna by that usual familiar name, Shri Krishna calls him Pârtha (Prithâ's son), the sound of which word, as it penetrated through the ears into the deep recesses of the stern and obdurate heart of the warrior, served by its Divine influence to dissolve the whole mental frame in a moment, like the electric spark, into one single maternal feeling of pure tenderness and sympathy for his own people. Such is the miraculous power of the word of God! In his commentary on the eleventh Skandha (division) of Bhâgavata, the poet and philosopher Ekanâtha makes the penitent Bhîkshu say² that at what time, in what place and under what circumstances the Almighty Father shows His Mercy is a mystery to all! The magic effect of the Divine

1 *Of Pârthâ mhrnom Ghanamla / mhane toñ phire buddhichi kala / Yathârthadipikâ*

And now it is shown to his vision by the Divine Charioteer, placed sensationaly before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being—*Essays on the Gitâ by Babu Aurobindo Ghose*

2 *Pari lone kileñ lene deshni / kona samaya visheshni / Hari kripâ karito laisht / heñ konâsi kalenî //*

spell on Arjuna is vividly described by Sanjaya in the following two verses and 7 half

तार विन्दु पाय पिरुष पितामहान् ।
जाप्यासौ मातुं । त्रातुन् पुरा तीवा सा अभ्याः ॥ २६ ॥
अपशुरान्तुः श्वेषं सेतयो नयोरति ।
ता समीक्ष्य सर्वाय सप्ता गृह्णताऽपि ॥ २७ ॥
एवा प्रथापिणे पिरीदति मर्हते ।

- * There ¹ Artha (Prithu's son Arjuna) was standing in both armies ² allies and grand ³leen preceptors' maternal uncles brothers' sons' grandsons ⁴ comrades, fathers in law ⁵ as well as friends ⁶, seeing all these kinsmen standing arrayed ⁷ Kaunteya (Kunti's son Krishna) moved by deep compassion uttered these words in a despondent mood

Arjuna thus influenced says —

अहम् प्राप्य—देहुम् च चान् रथा पुरुषु समुद्दिपतम् ॥ २८ ॥
सीदति सम गानाणि मुख च परिशुष्यते ।
वेष्टुश्च शरीरे मे गेमद्रव्य जायते ॥ २९ ॥
गाटीय अस्ते धन्नात्य औष अरिदृपते ।
न च लोम्यवन्यातु भ्रमतीय च मे मन ॥ ३० ॥

Seeing these my people O Krishna¹⁰; standing arrayed anxious to fight, my limbs fall me my mouth is quite dried up, my body quivers and my

¹ Bhurisira and others. " Bhuruna, Foumaka etc; others. ² Kripacharya, Dronacharya and others. ³ Gândhara, Shakuni and others. ⁴ Rudishthira, Duryodhana etc. ⁵ Abhimanyu. ⁶ Ashvatthâma, Jayadratha etc. ⁷ Drupada etc. ⁸ Virata etc.

¹⁰ Of Bhakti chy dutah vil karshitu / mhanou! Krishnâ nâmre bollyatu // Pangan ॥ a. Son if

Bhakta dokhane dura kavatvalli — Del ed

hair stand on end, the Gāndiva¹ slips from my hand and my skin burns all over, I cannot stand upright and my brain whirls in frenzy."

So far, Arjuna gives an account of the state of his body. Now, he proceeds to describe the state of his mind.

निमिनानि च प्रवाप्ति विपरीतानि केऽव ।
 न च श्रेयोऽनुगः पापि त्वा स्वजनमार्हते ॥ ३१ ॥
 न काष्ठे विजयं कृष्ण न च गत्यं भुवानि च ।
 कि तो राज्येन गोविंद कि मोर्गीर्जीविनेन वा ॥ ३२ ॥
 येपामथै कांकितं तो गत्यं भोगाः भुवानि च ।
 त मेऽवस्थिता युजे प्राणिं+त्यत्वा धनानि च ॥ ३३ ॥
 आचार्या॒ पितरः पुनरास्तैव च पिता॒भरः ।
 मातुलाः श्वशुराः पौत्राः अवालाः संवर्विनस्तथा ॥ ३४ ॥
 पतान् हंतुमिच्छामि द्वन्तोऽपि मधुभृदेन ।
 अपि चेलोऽन्यराज्यस्य हेतोः कि तु भवीकृते ॥ ३५ ॥

"I see, O Keshava—(One Who loves and is loved by both Brahma and Shiva)!, adverse¹ omens and I do not foresee any good in killing my kith and kin in the battle. (For) I have no desire for victory, O Krishna!, nor kingdom, nor pleasures : what is the crown to us, O Govinda¹!, what enjoyments

1 The bow presented by Agni (God of Fire) along with the chariot in return for the Khandava Forest given to him

2 Of Ko Brahmī śrīstil ītī išorudrah śūlhārtī tārātīyānukampatayī gachhatititadīyutpritteh

Ka=Brhma, Ishi=Mahadeva, me Vi=īnanda īpanīrī—Dinedi

3 Such as the appearance of vultures, cars moving without horses &c

4 Of Turi 'go' shabdeū svā indriyēñ jīna / tyūcheū tuñ adhish-thāna jānūtīhu tuñ // Ranganātha Suāmi

Arjuna calls Krishna by the name of Govinda because being a witness of the senses he can verify the truth of his utterances

Govinda=Indriyone kībaje rākhanīrī—Dinedi

or even life? Even those for whose sake we desire sovereignty enjoyments and pleasures stand here marshalled in battle abandoning life and wealth—preceptors fathers sons as well as grand fathers maternal uncles fathers in law, grand sons brothers in law as also other relations These I do not wish to kill though (I am myself) killed O Madhusudana¹ (Slayer of the demon Madhu) even for the sake of the dominion of the three worlds; how much less then for this earth?

When Arjuna said this it occurred to him that Shri Krishna might urge that according to the Shastras there was no sin in killing felons He therefore defends himself thus —

निष्टव्य धार्तराष्ट्रान् का प्रीति स्याजनार्दन ।
पापमेवारपेदस्मैऽहत्यैतानाततायिन ॥ ३६ ॥

¹ Killing the sons of Dhritarashtra what joy, O Janardana (Destroyer of the people)! shall be ours? Killing these wicked ones we shall but commit sin

Here Arjuna means to say— If we follow Manu I admit that the Kauravas who set fire to the wax house who administered poison to Bhima who raised their weapons against us who deprived us of our land and wealth and last but not least who grossly insulted that model of a woman the chaste Draupadi assuredly

1 By using this word Arjuna shows that as Lord of the Universe it is His duty to kill the wicked and protect the virtuous

Of Agnido garadaschaiva shastraplinirdhanipahah /
Kshetradraharaschaiva shadete hyatayinah //
Atatlyinamayintam hanyideva vichrayan /
Nltatlivadhe dosho hanturbhavati kaschana // *Manu Smriti*

fall in the category of wicked¹ persons and deserve nothing short of death This is, however, a principle of politics² and not of religion which forbids cruelty³ of all kinds without distinction Again Yâjnavalkya himself, the spiritual guide of Janaka, the king of the Jnânis, says⁴ emphatically that the authority of religion is superior to that of politics How can I have then the heart to do a thing which is sinful in the very⁵ eyes of the

1 The six classes of *âtatîyinî* (wicked persons) given above are (1) an incendiary, (2) one who administers poison, (3) one who assaults another—weapon in hand, (4) one who destroys property, (5) one who robs another of his wife, (6) or his fields The Smriti says that there is no sin in killing them

2 The following passage from Newman's Sermons will enable the reader to understand easily the reasoning of Arjuna—"There is no act on God's part, no truth of Religion, to which a captious Reason may not find objection and in truth the evidence and matter of Revelation are not addressed to the mere unstable Reason of man, nor can hope for any certain or adequate reception with it Divine wisdom speaks, not to the world, but to her own children, or those who have been already under her teaching, and who, knowing her voice, understand her words, and are suitable judges of them These justify her" In the text, then a truth is expressed in the form of a proverb, which is employed all through scripture as a basis on which its doctrine rests, viz., that there is no necessary connection between the intellectual and moral principles of our nature No one can deny to the intellect its own excellence nor deprive it of its due honours , the question is merely this, whether it (*i.e.*, the secular reason, or reason as informed by a secular spirit or starting from secular principles, as for instance Utilitarian or Political, Epicurean or Forensic) be not limited in its turn as regards its range, so as not without intrusion to exercise itself as an independent authority in the field of morals and religion.

3 *Cf.* Na hñsyâtsarvabhitâni—*Shruti* Aluñsî paramo dharmah—Saevapîpisthatamo yah luryâthulunâshanum Phalato'picha yathurmanânurthenânubadhyate levila prithetutvâtaddhurma iti kathyate

4 Smrityorvirodhe nyâystu balavânvyavahâratah / arthashâstrâttu balavaddhaumashîstramitî sthithi // *Yâjnavalkya Smriti*

5 *Cf.* Asvañgym lokavidvishtam dharmamapyâcharanna tu // *Smriti*. Yadyapi shuddham lokaviruddham / nî kaiamiyam nâ charaniyam—*Shankarâchârya*.

people? Thou art the Dispenser of Justice and it is incumbent on Thee to destroy the wicked for which reason I call Thee Janardana but it would be righteous and becoming on our part to leave them to suffer the evil consequences of their actions in the natural course His defence continues —

तथा नारा यथ सु धार्तपापान्तराध्यान ।
स्वतन दि कथ धर्मा सुखिन स्पाम मध्य ॥३७॥

Therefore, it behoves us to kill our kinsmen the sons of Dhritarashtra For how killing our relations shall we be happy O Mādhava!

After saying this he whispers to Shri Krishna in his own heart— I call Thee Mādhava because Thou art the Lord of this Maya or illusion and Thou knowest all my thoughts and feelings If however Thou thinkest it fit to blame me for entertaining such uncalled for thoughts when the Kauravas themselves are entirely indifferent about their own interest with Thy permission I will offer the following reasons for the same

पद्येते न पृथिवी लोमोपहतचेतस ।
कुलक्षयष्ट दोष मित्रदोषे च पातकम् ॥३८॥
कथ न द्वेषमस्माभि पापादस्माद्विवतितुम् ।
कुलक्षयष्ट दोष प्रपृथिव्विज्ञानदिन ॥३९॥

Although their reason being overcast with avarice they do not see the crime of making a family extinct and the sin of hatred to friends how should not we know to turn away from that sin O Janardana (Destroyer of the people)! since we do see (plainly) the evils resulting from the extinction of a family

Arjuna enumerates the evils which he anticipates in the next five verses —

कुलक्षये प्रणश्यंति कुलधर्माः सनातनाः ।
 धर्मे न एते कुलं कृत्समधर्मोऽभिभवत्युत ॥ ४० ॥
 अधर्माभिभवात्कृष्ण प्रदुष्यंति कुलखियः ।
 खीषु दुष्टाषु वार्ण्ये जायते वर्णसंकरः ॥ ४१ ॥
 संकरो नरकायैव कुलभानां कुलस्य च ।
 पतंति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४२ ॥
 देवैरेतैः कुलभानां वर्णसंकरकारकैः ।
 उत्तराधंते जातिधर्माः कुलधर्मश्च शाश्वताः ॥ ४३ ॥
 उत्सच्च कुलधर्माणां मनुष्याणां जनार्दन ।
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

“When a family becomes extinct its eternal¹ traditions are destroyed; the traditions being destroyed, Lawlessness prevails over the whole family. As a result of the prevalence of Lawlessness, O Krishna !, the women of the family become corrupt; women becoming corrupt, O Vârshneya (Descendant of Vrishni) !, there arises a mingling² up of castes; that intermingling drags to hell the destroyers of the family and the family itself; for, when deprived³ of the offerings of rice-balls and water, their dead ancestors (the Manes) fall headlong. By these misdeeds of the destroyers of families

1 Here Arjuna refers to the Bhâgavata Dharma, viz., the path which leads to God

2 Cf Vyabhichârena varnânâmavedyavedanenacha / svakarmanâmcha tyâgena jâyante varnasankarâh // *Manu Smriti*

Confusion or mingling up of castes is caused by committing adultery, by improper marriage connections and by the neglect of one's duties enjoined by the Scriptures

3 This refers to the periodical offerings called the Shrâddha ceremonies which reach the dead ancestors, only if they are made by legitimate offspring. But as there are no qualified persons to perform them, the ancestors have to suffer

which cause confusion of castes, the / immemorial¹
 traditions of castes and families are extinguished
 And we have heard O Janârdana (Destroyer of
 the people)! that the abode of men whose family
 traditions are wiped out is everlastingly in hell

What Arjuna wishes to impress here on the mind of Shri Krishna is that when experienced Jnanis like Bhishmacharya fall in battle (*kulakshaye*) the Bhâgavata Dharma which he calls Sanatana Dharma (*kuladharmaḥ sanātānāḥ*) the most important element of which is the offering or sacrifice of disinterested (*nishkama*) actions to God will cease to exist (*pranashyanti*). This (*dharmae nashte*) would necessarily lead the survivors to Godlessness (*kulam kṛtsnamadharmaḥ bhūbhavatyuta*) which is sure to cause the women to go astray (*pradushyanti kulastriyah*) and produce a confusion of castes (*jayate varnasankarah*). This (*sankaro*) must in its turn put a stop to the daily and periodical rites and ceremonies (*luptapindodakakriyāḥ*) as well as other obligations insisted upon by the religious moral and social codes handed down from times immemorial (*jatidharmaḥ kuladharmaśaḥashivataḥ*) and consign the non observers of Law for ever to hell (*narake niyatam vāso bhavati*). All these evils especially the last touched his (Arjuna's) heart deeply and with a firm resolution not to touch a weapon he gives vent to his feelings thus —

1 A reference is made here to the *nitya* (dally) and *naimittika* (periodical) duties assigned to each caste and family from times immemorial

* Of Sincere Sacrifice consists in dedication of good thoughts and actions of righteous philanthropists *Yasna XXXIV 2—Light of the Avesta and Gathas*

- Hetuka athava ahetuka / vaidika laukika svâbhavika / Bhagavantin arpe sakalika / yâ na nava dekha Bhagavata Dharma // Ekanath, Bhagavata

अहो वत महत्पापं कर्तुं व्यवसिता वथम् ।
 यद्राज्यसुखलोमेन हन्तुं स्वजनमुघताः ॥ ४५ ॥
 यदि मामप्रतीकारमशस्त्रं शत्रुपाणयः ।
 धार्तराष्ट्रा रणे हन्त्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

“Aho, Alas !, we are engaged in committing a grievous sin, since we are trying to kill our own kinsmen from greed of the pleasures of sovereignty. It would be far better for me if the sons of Dhritarâshtra, weapon in hand, were to kill me, unresisting and unarmed, in the battle.”

Sanjaya now tells Dhritarâshtra what Arjuna did after he had said this

संजय उवाच एवमुक्तवार्जुनः संख्ये रथोपस्थ उपाविशत् ।
 विसृज्य सरारं चापं शोकसंविभमानसः ॥४७॥
 इति श्रीभद्रगवद्गीतासूपनिपत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
 संवादेऽर्जुनविपादयोगो नाम प्रथमोऽन्यायः

“Having thus spoken on the battle-field, Arjuna, with a mind overpowered by grief, sank¹ on the chariot seat, flinging away his bow and arrows. Thus ends the First Chapter entitled ‘the Yoga of the Dispassion of Arjuna’ in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”

Shri Krishna has thus, by means of the words “Behold, O Pârtha !, these assembled Kauravas” (*Pârtha pashyaitânsamavetân Kurumî-B G I 25*), succeeded in preparing the ground for the sowing of the seed of

1 As it was the practice to fight standing in the chariot, Arjuna’s sitting down shows evidently that he was not willing to fight

Knowledge and Love and we find Arjuna now to be a true Sannyasi which means he has given up all the worldly desires (*kamani*) and along with them actions with motives of advantage in this world or the world to come (*karma karmi*). When Arjuna the Individual Soul (*Ji atmā*) gave charge of his chariot the body and horses the senses to the Charioteer Shri Krishna Who represents Pure Reason (*shuddha buddhi*) the Supreme Power moved the bridle of his mind in such a way that the horses of his senses instead of tredding the usual path of worldly objects (*vishaya*) followed the righteous path of dispassion (*virudgya*). The result² was that the qualities of Rajas and Tamis in him began gradually to subside³ and that of Sattva began to preponderate the symptoms of which have been described in his own words as well as in those of Sanjaya. It is the peculiarity of Sattva that it ardently desires Knowledge and is ever anxious to submit to the discipline of a Guru (Teacher). Under these circumstances there cannot but be a change in the relations

I 6/ Atma nam ra manu viddi shartam rathamevacha / buddhim tu
marithim viddhi manah pragnamevacha // In kalyan hay nishur visha
ya steshu gochara / stharendriya manoyukto bholt tyarur mani binah //
Vruti

C 6/ Svakarmenī loya chitta shuddhi / tenesi vir gya upaje trishuddhi /
varigya vishayavasthi chhedli / guna karma upalidhi raja tama le // Teshli
are shodha sātva guna / tethei pragata gurubhajan / gurubhajan istava
gā jīna / jī knavijñana ghara rigle // Ekan 6/ 6/ Bhagavata

3 They will go away permanently when he acquires Knowledge of the Self as 1 by the constant practice of Yoga called Abhyasa his reason (*Ji atmā*) or to be more accurate *Gita* (which is transformed into the Eternal (*Brahma* or *Om Mantra*) although they must appear for a time to give the Prarubha Bhoga.

C It is not the real Vairigya which is the fruit of Knowledge, but a passing Vairigya which is the fruit of disgust — *Hints on the Study of the Bhagavad Gita by Mrs Annie Besant*

of Arjuna with Shri Krishna, Who was up to this time only his friend and kinsman. Arjuna had now reached a stage which makes him quite fit¹ for 'Shravana' or hearing lessons in the theory and practice of Knowledge and Love of God, and would soon request² Shri Krishna to accept him as his disciple and to apply the balm of His instruction to his wounded Soul. Shri Krishna would then explain to him the principles of the Sâṅkhya Philosophy, which forms the subject matter of the Second Chapter. The Bhagavad-Gîtâ, in its very essence, is, what is called at the end of each Chapter, a Yoga Shastra and the speaker is the Yogeshvara or the Lord of the Yoga, as Sanjaya calls Shri Krishna in Chapter XVIII, 75. The four stages or steps of Yoga or Devotion³ (*Bhakti*) given in the Gîtâ are *Karma*⁴ *Yoga* (Path of Action), *Jnâna*⁵ *Yoga* (Path of Knowledge), *Bhakti*⁶ *Yoga* (Path of Love) and *Pushti* *Yoga* (Path of Grace), called True Faith (*Sachchhraddhâ*), Perfect Resignation (*Samprapatti*), Universal Charity (*Sadbhakti*) and Infinite Grace (*Sampushti*) respectively in 'Amourism'. "Bhakti"⁷ Yoga is the crown of the edifice, *Jnâna*

1 Cf Sannyasya shravanam kuryât—*Shruti*

2 Cf Yachchbhreyah syânnischitam bruhî tanme / shishyasteham shâdih
mâm Tvâm prapannam // B. G. II 7

3 The word 'Yoga' is thus translated by the late Mr Justice Telang in the 'Sacred Books of the East'

4 Cf Tevhâñ 'Yoga' shabdeñ ghetaleñ pâhuje / Ishvarârâdhana //
Yarthârthadipikâ

5 Cf Chaitanyâkade vritti phiravaneñ yâ nâniva Bhakti // *Shrirâma-Swâmi*

6 Bhakti asi sthirachariñ Harrupa pâhe—*Nâîâyana Mahârâja*

Pari priti je Ishvariñ âtmabhâveñ / tive pritilâ Bhakti aiseñ mhanâveñ //
Brahma Stuti

7 Life and Teachings of Shri Râmânujâchârya.

Yogi prepares one for it and Karma Yogi destroys undesirable Karmic affinities and purifies one's heart Pushti Yogi is the final fruit of devotion All the four paths are included in one single term *Bhiga ita Dharmā* (Path leading to God) which is called *Shāshvata Dharmā* in Chapter XIV 27 and which continues even in the Supreme Abode (*Anādi Lokauntha*) of Vishnu where the Wise Lovers (*Jñāni Bhaktas*) dwell after the death or destruction of their physical bodies In the Karma Yogi the relations between the Disciple and the Lord are expressed by the Vaishnавic *Rasa* (Love or affection) called *Dasiā* (the emotion of a servant to his master) in the Jñāni Yogi by *Sakhyā* (the emotion of friendship) in the Bhakti Yogi by *Vatsalyā*³ (the parental feeling) and in the Pushti Yogi or Shāshvata Dharma enjoyed in Vaikuntha by *Madhuryā*⁴ (the emotion that finds play in our conjugal life) The fourth the feeling of a loving wife to her Lord says Bhāratī sums up the essence of all the foregoing three feelings It is the highest and tenderest feeling of devotion The true wife is the

1 Life of Sri Vallabhacharya.

Of In the path of inclination (Rati) he (rotary) takes Krishna as the object of his chief emotion in as master comrad child or sweetheart — *Māgarata III* 253.

Rasa literally means pleasure debt i.e., sweetness etc.

3 If The Christian and the Hindu can realize it (the idea of loving God as a child) easily because they have the baby Jesus and the baby Krishna. —Swami Vivekananda

4 Of The Sovereign God hath come to my house as my Husband I made the bridal pavilion in the lotus of my heart and divine knowledge to recitation of my lineage I obtained God as my Bridegroom so great hath been my good fortune Demi-Gods men salutes and the thirty three crores of Gods in their chariots came as spectators Saith Habir The one God the Divine Male hath wed and taken me with Him —Macauliffe & Sihra

servant, friend, mother and lover of her husband. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting Love of Krishna pervaded by an uninterrupted sense of equality with Him" But, "Even married love", we find in '*The Vaishnavite Reformers of India*', "was considered of a lower form, being interested, the love towards the gallant, submersive of worldly duties and propriety as it was, was considered the highest kind of sentiment that the soul can entertain towards the Almighty."

CHAPTER II (DVITIYODHYĀYĀH)

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SYNOPSIS—Being attacked by Shri Krishna for avoiding war (*Fulstā kishramalamidam
tālt ośisita Parantapī-II 2 & 3*) when Arjuna surrendered himself absolutely to His mercy and begged of Him to teach him what was best under all circumstances (*Katham
Bishramalam sankhya shuddhi mam Tuđm
prapannam-II 4-7*) He replied Discriminate the Self from the non-Self by the Sankhya (*Aślochyānarashochast am eshatebhūhitā
sankhye-II II 59*) and make the Reason steady in the Self by the Yoga (*Buddhuryogatrumām shrunu
tadā yogamālpsyasi-II 39-53*) and then you will actually see by your own experience that he does not die because he is indestructible and that he does not kill because he is actionless (*Nayam
hanti na hanyate-II 19*) The Preliminary Course recommended for this purpose is that is called Yoga or Karma Yoga (*Yogasthah kuru
karmāṇī-II 48*) which implies two important things 1st, earnestness in the acquisition or non acquisition of the rewards of actions (*Samavatam
Yoga uchchaye-II 48*) and 2ndly skill in actions (*Yogah karmasu kaushalam-II 50*) The 1st is accomplished by being desireless (*Sangan
tyaktva-II 48*) and the 2nd by performing the necessary duties and offering them as sacrifice

to the Personal God (Yogasthā-II. 48) They are also known as Sannyāsa (renunciation) and Tyāga (abstention), respectively, (B. G. XVIII. 2) Then, after the purification of his heart, he is asked to gain Knowledge (Buddhau shai anamanvichchha-II 49) the perfection of which will destroy all his merit and sin (Buddhiyukto jahātiha ubhe sukruta dashkruta-II. 50) and enable him to enjoy Living-Freedom. Lastly, in reply to Arjuna's query (Sthitaprajnasya kā bhāshā vijayeta kim-II 54), Sri Krishna describes (Prajahāti yadā kāmāna .Brahma nirvānam ichchhati-II 55-72) the state of a Perfect Jñāni (Sthitaprajna) which is the result of self-control or Vanāgya (Indriyāni sañ-yamya-II 61) and constant practice or Abhyāsa (Yukta āsita-II. 61) secured by making the Personal God one's Supreme Goal (Matparati-II 61).

O God of Gods !, of the nature of the Kalpavriksha, from Whom originates the Universe which is no other than Thyself, and in Whom it dissolves itself, pray favour us with a little spark of the fire of Thy Divine attribute of Dispassion (Vanāgya) that shall kindle a flame sufficient to burn and reduce to ashes the fuel of our sins and enable us to secure Knowledge of the Self by the purification of our hearts This Grace¹, however. Thou bestowest on those alone who love Thee tenderly, as the Vedas, Shastras, Puranas and Saints as well as the Prophets of all the nations unanimously declare

1 Of Ishvarānugraheñ vishaya virakti / Ranganāthī Yogarāśishtha
 Te bhakti lāge jyāche chittāñ / tauñ Mi sāmpadalōñ tyāchyā hātāñ /
 ānikā siddhanāñche prāptiñ / vinā bhakti Mi nātudeñ // Ekanāthī Bhāgavata,
 XI 14 20

that Thou art won by only one pointed Faith and Love Who is therefore so blind as not to envy the lot of Arjuna? His stars are now certainly in the zenith The fortune of Dispassion (*Vairāgya*) is as the poet Ramadasa¹ says the highest² of all the fortunes man may boast to possess When one declares sincerely that he wants *nothing* it implies that he possesses or has the satisfaction of possessing *everything* But such is the Law³ of Nature that *every thing* unasked goes to the person who wants *nothing* as may be seen from the example of the sea⁴ to which all waters run without any solicitation on its part The following is a further illustration of the Truth

Once upon a time there lived in Southern India a learned Brahmana who was very poor With the object of getting wealth therefore he performed several *Gāyatrī Purascharanas* with punctilious care but nothing came out of them In disgust he renounced

1 Of Mahatbhīgya hatasi aleśī/tauseu vairāgya utpanna jileśī//*Databodha*

2 Of Just in proportion as we empty ourselves of all that we have is there room for the Divine fulness to flow in and fill us more than we were ever filled before Therefore the note of the Nivritti Mītra (Path of Return) is renunciation Renunciation is the secret of Life as appropriation is the secret of Form —*The Law of Sacrifice by Mrs Besant*

3 Of Keep this short and complete saying Forsake all and thou shalt find all Leave concupiscence and thou shalt find rest —*Thomas à Kempis*

When a man has really renounced a strange change takes place On the Path of Forth, once you must fight for every thing you want to get on the Path of Return nature pours her treasures at your feet When a man has ceased to desire them then all treasures pour down upon him for he has become a channel through which all good gifts flow to those around him —*Yoga as Practice*.

4 Of Apuryamīnamachalapratishtham samudramūpah pravishanti yadvat—*B G II 70*

5 Repetition of the Gāyatrī Japa a certain number of times every day for some stated period is called a Gāyatrī Purascharanam

the world and became an Âshrama Sannyâsî. The moment he took the holy orders, Lakshmi, the Goddess of Wealth, appeared before him in person, but he did not care to look at her. When he found her, however, to be very courteous, he asked her the reason of her not coming before. In reply she said, with an air of gravity, "Look at the yonder hill of your sins in conflagration! When your '*purascharanas*¹' could scarcely burn a little corner of that great hill, how could you expect me to come and see you? Your renunciation, however, has set the whole hill on fire and made you sinless. I am, therefore, now at your service, quite prepared to give you anything you want." The Sannyâsî, who was satisfied with the answer, thanked her for her kindness and bade her to depart as he wished to ask nothing from her. But, as she would not go away without granting him a gift (*Vara*), to please her he expressed a desire to have a shower of gold mohors for a few seconds, in commemoration of the event. Some of the mohors which were picked up by the people who happened to be present on the occasion, are still said to be found in Kanara and the adjoining parts. The moral of the incident is plain enough.

Dispassion holds exactly the same position in spiritual matters as wealth does in matters relating to the material world. For, as the material prosperity of an individual is judged by the amount of wealth he possesses, so is his spiritual progress to be judged by the strength of his Dispassion. In the opening verse of this Chapter, Sanjaya, therefore, gives us a clue to gauge the strength of Arjuna's Dispassion.

1 It is to be understood, however, that the '*purascharanas*' helped him indirectly in securing Renunciation.

स १४ उपाच—त तथा एव प्रविष्टमस्तु पूर्णात् विषयम् ।
विरोद्धमिदं पात्यमुपाच मधुसूदनः ॥ ? ॥

To him who was thus overwhelmed with pity¹, and whose smarting eyes were full of tears and who was depressed in spirit Madhusudana² (the Destroyer of Madhu) spoke these words³

श्रीमद्भागवतुपाच—कुरुते त्वया पदम् विश्वेषं भमुद्दित्यतम् ।
बना रुद्धमस्य वर्मनीति वर्मनैः ॥ ? ॥
द्विर्यं मा स्म गम पर्यं नेतरं पुण्यपवते ।
कुरु द्विर्यं विल्य व्यपत्योत्तिष्ठ परतप ॥ ३ ॥

1 Of Arjuna; ते वा (विद्वान्) इति यत्कृत्वा ते तानि बिजाच्छ न
ज्ञानाद्विद्वान् विद्वान् इति—Devi 31

2 Of Bhakta therefore asks of the Lord tears and nothing else for
tears are the knots in the string of Love—and they are therefore so much
swifter! Love without tears is no Love at all! Tears are to Prema
as borax is to gold—both melt and purify—Thakur Haran Ch.
Upadesh smrta.

3 Sanjaya uses the name Madhusudana to show Dhritarishtra that
although Arjuna says that he would not slay, the Destroyer of Madhu will
force him to fight.

4 Of The Bhagavad Gita may be looked upon as a discourse addressed by
a Guru to a Chela who has fully determined upon renunciation of all worldly
desires and aspirations, but yet feels a certain despondency caused by the
apparent blankness of his existence—T. Subba Row—Introduction to
Lectures on the Study of the Bhagavad Gita

If his (Arjuna's) prophecy were true if his prediction were correct if
Dharma was going to fade away and castes would become confused why
did these words of rebuke fall from the divine lips? Why that strong rebuke? Because the plan the scheme of It⁴ must be carried out
at whatever cost for the moment by those who are His agents in the work—
Hinds on the Study of the Bhagavad Gita by M. Annie Desai

5 Of Utpatti loka vinashitiloka bbutinimamavim gatim vetti vidyam
avidyiloka svilochyo Bhagavan ॥ ॥ Je bbutamātrānāl utpatti vinashita
agnamana gamana, vidyā avidyā o sarranc jne to Bhagavan Purushātmā
te atra Shri Vasudeva Krishna—Devi 4

“ Whence, O Arjuna !, has this delusion which is abhorred by the Âryas (good men), which shuts out from heaven and which brings disgrace, come on you, in this (hour of) danger ! Be not impotent, O Pârtha (Son of Prithâ) !, it does not become you; shake off this mean weakness of the heart, and stand up, O Parantapa (Tormentor of Foes) ! ”

Shri Krishna, with a view to make the dispassion of Arjuna as complete¹ as possible, just as the driver pokes his pointed instrument of punishment into the head of a naughty elephant, taunts Arjuna by saying that the delusion (*kashmalam*) that had overtaken him was most unfortunate (*vishame samupasthitam*), in as much as it gained none of the three objects, to one or the other of which the actions of all reasonable men are directed. In the first place, it could not secure salvation, because it was Unâryan a thing which the seekers of Knowledge or Love of God abandoned altogether. It could not give a seat in heaven (*asvargyam*), because it was in direct contravention of the duties imposed upon him as a Kshatriya. It could not bring any fame in this world (*akirtikaram*), because it would not be considered by the people as the effect of humanity but of cowardice arisen through fear of death or defeat. For this reason, Shri Krishna calls him by his usual name Arjuna, which is also the name of a particular kind of tree², meaning thereby that by his love of inaction he showed that he was behaving himself like a thing belonging to the vegetable world and not like a rational being. When Arjuna is asked

1 To ‘surrender absolutely the Individual to the Divine Will’, to ‘leave all and follow Him’ and to bow ‘Lord, Thy Will be done’ is complete dispassion.

2 Cf. Arjuna evuñ simalânâ vrikshanuñ pana nâma chhe — *Dvivedî*.

to give up his impotence (*llu'j m n l sma gariah*) as it did not become him (*nnt ll avy ifafadz it*) he is called 'Partha' to show that he is imitating the tender-heartedness (*lriday durbhishm*) of his mother a quality which is a matter of fact Shri Krishna Himself has instilled in him to serve His purpose! When Arjuna is advised to stand up (*uttishtha*) and fight he is called *Par rapti* or Terror of Foes to remind him of his true nature and of his brave deeds in the past These harsh words coming from the lips of one whom Arjuna loved (who can answer the question ho - much?) as him self and from whom he expected words of encouragement served, as they were meant to give like kicks received from a bosom friend by a bleeding soldier fallen in battle Arjuna therefore with the greatest humiliation tries in the following verses to defend himself in the best possible manner but fails Being at last unable to determine one way or the other he surrenders himself absolutely to the Lotus Feet of Shri Krishna which he wishes to use as his ship to cross this ocean of illusion

अर्जुन चवा ।—कथ मीधमां सर्वे द्वौण च मधुखदन ।

युग्मि प्रतियात्मामि पूजापात्रिभूद ॥ ४ ॥

युग्मि नाम्यामि नि मधुकुमापान

श्रेयो भोग्यं मैद्यमपीद देषि ।

1 Cf There was a point to be worked out in which Arjuna was an actor to which I say were blind. He was under a delusion confused perplexed, he could not see and that great plan that had to be worked out was elusory; nothing that Arjuna could do would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life but that the Spirit abides never and that when the work of the form is over it is well that it should be shattered into pieces.—*Hints on the Study of the Bhagavad Gita by Mrs Annie Besant*

हत्वार्थकानां रतु गुरुनिहैव
 मुंजीय भेणा द्विप्रदिव्यान् ॥ ५ ॥
 न चैतद्विज्ञः कतरक्षो वरीयो
 धद्वा जयेम यदि वा नौ जयेयुः ।
 यानेव हत्वा न जिजीविपाम-
 स्तेऽवस्थितः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
 कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंभूद्यर्थेतः ।
 यच्छ्रेयः स्याचिक्षितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपत्नम् ॥ ७ ॥
 न हि प्रपत्यामि भमापनुद्याद्
 यच्छोकमुच्छोषणमिद्यापास्म् ।
 अवाप्य भूमावसपत्नन्वर्द्धं
 राज्यं लुराणामपि चाधिपत्यम् ॥ ८ ॥

“ How, O Madhusudana (Destroyer of Madhu) !, shall I assail, with arrows in the battle, Bhishma and Drona, who are, O Destroyer of Foes !, fit for worship ? It is better to feed oneself in this world even on alms than kill God-like preceptors. By killing them, though they be tainted with the greed of wealth, I should only taste blood-stained enjoyments. Nor do I know, which is better for us that we should be victors or that they should conquer us—these, whom having killed we do not desire to live—even those sons of Dhritarâshtra, arrayed against us. My Knowledge¹ of the Self is contaminated by the vicious association² of the

1 Of Svabhîvôdhyîtmamuchyate—B G VIII 3

2 Of ‘Kripanasya bhâvah kârpanyam’ and ‘Yovâetadaksharangâr-gyaviditvâsmâllobâtpraitisakripana iti’. ‘Kârpanyam’ is ‘Kripanât’, which

limited body my mind is in confusion with regard to my duty, I beseech Thee tell me what is positively good for me I am Thy disciple; teach me suing for Thy mercy For I do not foresee that it would drive away that grief which withers up my senses if I should obtain unchallenged and prosperous kingdom on earth or even the sovereignty of the Gods

What gave Arjuna the greatest pain was the idea that he must kill (*ishubhah pratijotsyamti*) the Holy Teachers like Bhishmîchârya who possessed the highest spiritual experiences¹ (*mahanubhutim*) and for whom he had the greatest reverence (*pujârti*) It was quite proper he thought, for Shri Krishna to kill the demon Madhu because the latter showed hostility to one who was of the nature of the Kalpavriksha and thus forced the former to become an *Arisudana* or a destroyer of a foe But he alleges that the circumstances in his case being different he would be incurring sin if he were to kill those whom he loved dearer than his own life There is no wonder then that he was ready to beg (*shreyo bhoktum bhai kshyamapi*) rather than slay (*hati*) them and enjoy worldly happiness (*bhunjiya bhogam*) If Shri Krishna were however to urge that the great Bhishma himself means identifying oneself with the body for want of knowledge of the indestructible Soul (*aksharatma*)

Kripânah phalabeta vah—*B G II 40*

Shrutipramâne kripâna etale vâlmîkya Atmâne na jannirid.—Deivedi

1 If Shri Krishna were to quote the Smriti (*gurorapajataliptasya karya karyam jnata upatha pral pannasya parityogo tividhijat*) Arjuna would maintain his point by referring to the following two authorities (1) Akritvâparasantapam acatvâkhalâ mandiram alleshayitvâ châtim nam yadalpamapitadbhu and (2) dharma vyatikramo drishta Ishvarâlncha sibasam tejya alm na doshiya vanheh satvâ bhujoyathl.

had confessed that he followed the standard of Duryodhana for his own interest, Arjuna's contention was that whenever he would happen to enjoy any object of pleasure, in which he knew the departed saints took delight in their life time, he could not but remember them, and their memory would undoubtedly cause the enjoyments to be besprinkled with blood (*rudhirapradig-dhān*), that is, to be unpalatable. This, he says, would be the evil result of his success even if he achieved it, but, on the other hand, if he were to be killed in the battle, he was sure to be packed off to hell for having taken up arms against the pious teachers solely for the purpose of securing a little bit of earth, called a kingdom. Under any circumstances, it was certain that Arjuna did not care to live after having killed even the sons of Dhritarâshtra (*yâneva hatvâ na yuvishâmah*), who were his inveterate enemies. It was impossible for him, therefore, to raise his hands against any one on the field. On further consideration, however, of the alternative of not taking any part in the fight, which he had proposed for himself, it occurred to him that that too was useless, as it was sure to result in ill-reputation here so long as he was alive and punishment of an everlasting abode in hell after death. He was thus in a fix and did not know what to do. Just then an idea came into his head that his Soul had degenerated by its coming in contact with this human body¹ and its environments, and, having forgotten its

1. Of There was a lioness, heavy with young, going about in search of prey, and there was a flock of sheep. The lioness jumped upon the flock. She died in the attempt and a baby lion was born, motherless. It was taken care of by the sheep. They brought it up and it grew amongst them, lived on grass like them, bleated like them and although it became a full-grown lion, it was still to all intents and purposes, and in its own mind also, a sheep. In course of time another lion came in

infinity, had become a mere limited being (*karpanyadoshopahatas alha ah*) He also saw that his reason secular as it was had been confounded and could not see the right path (*dharma sammudhachetah*) for it was not in its province to do so as it would not be in that of the moral sense to find out mathematical truths He therefore made up his mind to adopt the only course left open to him i.e. to surrender himself absolutely to the Will of Shri Krishna Who was God incarnate As advised by the Vedas¹ he stands before Him with folded hands like a suppliant and offers Him a prayer to the following effect O Thou Almighty Lord of this Universe ! I am thy little babe Thou art my dear Mother aye Father too ! Help me I am forlorn ! I am Thy hungry calf Thou art my affectionate Cow ! Pray search a prey and who was his astonishment to find in the midst of the flock a fellow lion flying like the sheep at the approach of danger He tried to draw near in order to teach it that it was no sheep but a lion but at his slightest approach the sheep fled and with them this sheep lion The other lion however persisted in his intention he watched and one day found the sheep lion sleeping He jumped on it and said Wake up ! You are a lion No ! cried the other in terror I am a sheep Even when told he could not believe but bleated for fear Then the lion dragged him towards a lake and said Look ! here are our reflections mine and yours Here came comparison The sheep lion looked first at the lion and then at his own reflection and in a moment arose the idea that he was himself a lion Immediately he began to roar his bleating was all gone Similarly do I say unto you you are lions you are not sheep You are souls pure infinite and perfect. —Swami Vivekananda

Dehasūgeū mīcha deha vataśū mālī / yamuleśchī visbayapṛiti jadall
mīnasi // Shā Shāna a

1 Of Tadvijñanārtham sad urumevibhūtāchī tsamitpāñih shrotriyan
brahmanishtam—S/ ruti

Of But the whole upshot is that all embracing inner bankruptcy which Arjuna expresses when he says that his whole conscious being not the thought alone but heart and vital desires and all are utterly bewildered and

let me have a suckle of Thy Love ! I am Thy eyeless and featherless young one, Thou art my kind Mother-Bird ! Be pleased to feed me with Thy Grace ! I am Thy blind disciple (*shishyaste'ham*), I know nothing ! O God of Gods !, look not upon my evil qualities¹ ! Thou art my Omniscient Guide and Teacher ! O Merciful Being, pray lead me to the right path (*shâdhi mâm Tvâm pîapannam*) ! Tell me what is best (*yachchhîcyahsyânnischtanârûhi tamme*) ! Let me be favoured immediately with a balm which will dispel all my sorrow and bring unto

me now here the *dharma* nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna , give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path by which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*. Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the Divine Teacher intends to lead this disciple, for he means him to give up all dharmas except the one broad and vast rule of living consciously in the Divine and acting from that consciousness —*Essays on the Gita by Balu Averbirido G'ore*

1 Cf O Lord, look not upon my evil qualities ! Thy name, O Lord, is Sama-Sightedness.

By Thy touch if Thou wilt,

Thou canst make me pure.

One drop of water is in the sacred Jamna,

Another is foal in the ditch by the roadside,

But when they fall into Ganges,

Both alike become holy

One piece of iron is the Image in the temple,

And her is the knife in the hand of the butcher

But when they touch the philosopher's stone

Both alike turn to gold,

So, Lord, look not upon my evil qualities !

The name, O Lord, is Sama-Sightedness,

By Thy touch, if Thou wilt, Thou canst make me pure —Translation from Sanskrit is given in *The Web of Indian Life by Sister Nivedita*

my senses & soothing joy which I do not at all expect to get from any thing in this world (*na hi prapash्य ईमि मारुदपरुद्य इ याच्छ्लोकमुच्छ्वशनामिन्द्रियरद्म*)—no, not even from the full and unrivalled sovereignty of men as well as of God (*अवध्या भूमा असापत्ना मृद्धलम् रज्य म सुरौ इतपि एति द्विष्टिम्*) Sanjaya now tells Dhritarastra what followed

सन्य उवाच—परमुत्तमा इर्ने रा गुडाकेश इति ।

न योत्स्य इति गोपि मुख्या तूष्णी रभूरा ॥०॥
ततुपा । दृष्टिश भूतनिव नात ।
सेनगोपनयोमच्ये विष्णु तमि च ॥१०॥

* Gudakesha (the Lord of Sleep, Arjuna) Parantapa (the Tortmentor of Foes) having thus addressed Hrishikeshia (the Lord of the Senses Shri Krishna) and said to Gorinda (lit known by the Vedas Shri Krishna) 'I will not fight held silence To him O Bharata (Descendant of Bharata) I full of the spirit of dispassion as he was between the two armies, Hrishikeshia (the Lord of the Senses Shri Krishna) smiling as it were spoke these words

Sanjaya as already pointed out in the Commentary on the First Chapter has been suggesting throughout that Arjuna was by nature 'the Sleep Lord (*Gidakeshah*) and Foe-Harasser (*Parantapa*) and that his disinclination to fight was inspired by the Just and Merciful Lord of the Senses Whom he requested to become his charioteer Although this dislike was as it were forced upon him yet it was so powerful that even when he surrendered himself entirely to the Lord's Will he was bold enough to say 'I will not fight (*न योत्स्या*) but I will hear from you the Truth of the Vedas' and observe

silence (*tushnum babhuwaha*). This is why Sanjaya uses the word 'Govinda'. The point is made still more clear by the mysterious smile which he speaks of. The smile is not a natural smile but an affected one. Shri Krishna being fully aware of the innocence of Arjuna in this matter, there was, as a matter of fact, no occasion whatever for ridicule. Why should he affect a smile then? It was because he wished that Arjuna should feel that the smile was evoked by his sheer folly! For, even the least consciousness of, what is called, worldly wisdom is likely to interfere very much with the true Knowledge of the Self. How kind and merciful must, therefore, be our Almighty Father Who overlooks not even the minutest precautions which, in His omniscience, He sees to be necessary for the good of His children! This is the force of the suffix 'iva' (like) in the expression '*prahasannival*', (smiling, as it were) Now, the World Teacher, in compliance with the humble request of His disciple, will begin with 'the discrimination of the Self from the non-Self (*Atmânâtmaivika*)', which is the first step on the Path of Knowledge and which will serve as a balm to dispel his sorrow so bitterly complained of.

श्रीमध्गवानुवाच अदोच्यानन्वरोचस्त्वं प्रज्ञावादांश्च भाषसे ।
न तासूनगतासूञ्च नानुरोचन्ति पंडिताः ॥ ११ ॥

"You grieve² for those who do not deserve to be grieved for and yet you speak words of wisdom.

1 Cf. *Pau tyâsi vâtâveñi antarîñi / Liñ âpanâsa hañise Hari / mhanoni
hañisalyâche pañi / hâsyâ varni Sanjaya // Yathârthatadipnâ*

2 Cf. Now it is said in the introduction to the practice of the Gitâ which is called Gitâ Lîrîdînyâsa, that these words "Thou grievest for those that should not be grieved for" are the Bijam of the Gitâ. You know the force of that word Bijam, seed. A Bijam is a sound, word or sentence to be pronounced at the beginning of a mantra, in order to bring about a desired effect. In that Bijam is the very essence of the whole mantra. These words 'Thou grievest

Sages¹ grieve not for those who live nor for those who are dead'

Shri Krishna, first of all refutes the most important argument urged by Arjuna for not fighting by quoting the example of the Acharya himself thus— Do you say Arjuna How can I lay my hands on Bhishma? Answer me then How did Bhishma himself fight against his own preceptor the great Parashurama when the latter advised him to marry Amba the eldest daughter of Kshiraja against his wishes to lead the life of a bachelor? Again the same Bhishma agrees to become an instrument of death for you in consideration of the paltry remuneration he receives from Duryodhana and yet you mourn because it has fallen to your lot to dart arrows against him! This is strange indeed! You are lamenting for those who deserve no sympathy from you at all (*ashochydnanvashochastvam*) You have been quoting authorities from the Scriptures just as Sages do (*prajnavadañscha bhashase*) but you do not see that you entirely miss their aim Take even the second argument of yours, viz that it is improper to kill kinsmen This you consider to be Knowledge Religion and Love But you are quite mistaken What makes you weep is nothing but Ignorance Superstition and Egoism Sages never mourn for the living because they know that all of them must sooner or later reach that stage of life which is called death and they do not mourn for the dead (*gatasu nanushochanti panditah*) because

go are said to be the Bijas of the mantras of the Gita. They are its essence they reveal its object they give to it its special significance The whole of the Gita is wrapped up in these as the plant in the seed.—*Hints on the Study of the Bhagavad-Gita by Mrs Anne Descent*

1 Of Sadā svaratra Brahma darshanam hi pūndityam / Brahmanah pūndityam niryādyato iti Shruteh //

they know from their own experience that nobody ever dies, or, in other words, there is no such¹ thing as dying in the sense the world understands it" Shri Krishna gives the details of this experience in the next verse.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

"For, never, truly, was I not, nor you, nor these rulers of men; nor shall we all ever cease to be, hereafter."

By the word 'tu²' (for) Shri Krishna suggests that the Soul is separate from the body. He means to say that, as a matter of fact, He Himself (*aham*) as well as Arjuna (*tvam*) and the kings assembled are all (*ime janādhipāḥ*) 'the Eternal Brahma' and that each of them had before, that is, in his previous life, a body (*na tveva nāsam*) just as he has got one now. When the present bodies disappear, the immortal Souls (*sarve vayam*) will assume fresh bodies again (*na chaiva nabhavishyāmah atah param*) This is why the Wise do not see any reason for the sorrow in which the ignorant

1 Compare the following extract from Tennyson's *Memoir*—"This (kind of walking trance) has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where *death was an almost laughable impossibility*, the loss of personality (if so it were) seeming no extinction, but the only true life

I am ashamed of my feeble description Have I not said the state is utterly beyond words? But in a moment when I come back to my 'normal state of sanity' I am ready to fight for *mein liebes Ich* (my beloved Ego-German) and hold that it will last for aeons and aeons"

2 Of 'Tu' shibdeñ deh udkūhuni vilakshana / ītmasyarupā sīgatise Janārdana—*Ohitsadānāndalahari*

ever plunge themselves through foolish attachment to their perishable bodies. Shri Krishna includes Himself here among the Individual Souls because He also assumes human and other forms called incarnations¹, whenever He finds an occasion to do so. Arjuna is satisfied with the explanation so far but a doubt arises in his mind as—why should not one leave when he has actually to leave the body which was so dear to him and take up a new one? This is cleared in the following verse.

२४। निर्वासनिन् या देहे पौमा यीरा जग ।
तथा दृष्टव्यासिर्यस्ताप न मुपाति ॥ २३ ॥

Just as in this body, childhood and youth and old age (come) to the embodied (Soul) so does the acquisition of another body; the Wise² Man is not deluded there.

Shri Krishna tells³ Arjuna here that when people are found altogether indifferent about the changes⁴ such as childhood (*kaumāram*) youth (*yauvanam*) and old age (*jarī*) which continually take place in this body (*asmin dha*) there is no reason why they should be so particular about the last change in this life. The

¹ Detailed information on this point is given in the commentary on the 14th verse of Chapter IV.

² Cf. D' Vyāsātīkṣhṇī III—Dvīpa e vā dhi b dīlī mātakārana tāo sā rāmā nātākārana.—Deivedi

³ Cf. on this very (II 13) mystically tells you that the change from life in this present body of yours to after life in subtler ones, and from the earthly to re-embodiment or that can no more affect your fundamental identity than does the change from the boy or girl that you were to now the grown man or woman that you are to the elderly person of say a 100 years you will live to 100 if you good wife (which ray accept) are of say a 100—The *Mātākāra* of *Kleśātīk* I or I by F T Broo's

⁴ Cf. For a corresponding birth to xi is to dīlī , to et ए न इ to mātākāra to mātākāra is to go on creating oneself endlessly.—Hear Dīlī on

Soul, who is the dweller in this body (*dehino*), sees no signs of childhood when the body becomes young, nor those of childhood or youth when it becomes old, and yet remains quite unaffected throughout all these corporal changes. No one ever says that a person is dead (gone for ever) when he happens to pass the stage of childhood, nor that he is born again (has taken a new life) literally when he arrives at the stage of youth. Similarly (*tathā*), what we call 'death'¹ is not annihilation but a stage of passing from one body to another (*dehāntaraprāptih*). The idea of death, therefore, upsets only an ignorant man and not a Wise Man (*dhurastatra na muhyati*) whose experience is that the Soul, the witness² or spectator of all these transient changes, is immortal. The Lord now deals with the question of the pangs of separation which one feels at the time of the death of a friend or relative.

मात्रास्पर्शास्तु कैतिय शतिैषाखुखदुःखदाः ।
आमापाचिनोऽनित्यास्तांस्तितिक्षस्व मारत ॥ १४ ॥

1 *Of* But if, as was above intimated, leaving off the delusive custom of substituting imagination in the room of experience, we would confine ourselves to what we do know and understand, if we would argue only from that and from that form our expectations, it would appear at first sight, that as no probability of living beings ever ceasing to be so, can be concluded from the reason of the thing, so none can be collected from the analogy of Nature, because we cannot trace any living beings beyond death. But as we are conscious that we are endowed with capacities of perception and of action, and are living persons, what we are to go upon is that we shall continue so, till we foresee some accident or event, which will endanger those capacities or be likely to destroy us which death does in no wise appear to be.—*Butler's Analogy*

2 *Of* Ātmā dehani sarva avasthāno sâkshī chhe, jo ema na hoyta 'huñ hâlā vriddha chhuñ te purve bâla hato 'evuñ bhinna kâlani eka jnâne karine ekatâ karavârupa smarau na thâya Jâgrat, svapna, sushupti e trans avisthâmâñ pîna ātmâ avikrita rahe chhe, ane sushupti samâdhi ityâdimâñ kevala sattâ jnâna mâttra vînâ kâñ rahetu nathi.—*Dvivedi*,

"The contacts of the senses¹ with external objects, O
Kaunteya (Son of Kunti)! which give cold² and heat
pleasure and pain are (continually) coming and
going and not permanent; endure them O Bhîrata
(Descendant of Bharata)!"

Now if Arjuna were to say that he does not like to kill his people because he would by their separation miss the pleasures (such as those of hearing their sweet words seeing their lovely faces touching their gentle bodies and so on) which he enjoyed in their company Shri Krishna replies that the Wise regard the pleasures derived from the senses as pain only. Loving wives dear children faithful friends and kind relatives whose company once gave us the highest pleasure become at another time our mortal enemies and then their sight even is abhorrent. The heat of the sun which gives intense pleasure in the cold season is a source of great annoyance in the hot weather and the cold breeze which one enjoys heartily in summer becomes most irksome in winter. The senses and their objects therefore are both painful but the heat produced by their contact destroys cold and the cold destroys heat. The little sensation of pleasure which we feel in the meanwhile³ is nothing but a spark of

1 Cf. Miyate chihid m rah—Shankha abdM tya

2 This includes other pairs of opposites such as likes and dislikes good and evil, truth and error friend and foe etc.

Cf. Whatever name they call it by all these World Scriptures regard this antithetic dandra fallacy as the root of all misery of the one original Sin of Mind the one unsound subjective basis in which all moral sin inheres, the Tree of the knowledge of good and evil by eating of the fruit whereof Man gives admittance in him to sin sorrow, death.—The *Mala-aspect of Salvation*.

3 Cf. Nirvikalpa to snanda sindhu / vishaya sukha tell tyachli bindu / sindhu l v h sambandhu / bindumlij khandenA // Jetheli sakallinchebh

the true happiness of the Self, which, through ignorance, we attribute to the senses and their objects. Our condition, then, may safely be compared to that of a dog who, in his efforts to chew a dry bone, causes blood to trickle from his own teeth. He tastes the blood with great joy and believes that it comes from the dry¹ bone. Or we may consider ourselves to be like a deer, which running after a mirage for water, drinks of a stream, which it happens accidentally to come across, and believes that it is not the stream water but the mirage water that satisfied its thirst. That true happiness is beyond the province of the senses and their objects, and that it has got nothing whatever to do with them, is evident from the fact that none of them is present in that highest state of pleasure which we can enjoy in this world, *vis.*, 'deep sleep'. The Wise, therefore, are not puffed up with the pleasures of the senses, such as, heat and cold, nor do they despair at the pain caused by their separation (*mātrāsparshāstū shatosna sukhaduhkhadāh*), for, they know both to be unreal and transitory (*āgamāpāyino'nityāḥ*) and bear² them with equanimity (*tañstitikshasva*). Shri Krishna here advises Arjuna also to follow their example in full confidence that, as a descendant of Bharata, he would be able to do the same very easily, and by way of encouragement

vismīrana / jī ānandasindhu-chi khuna / vishṇya bindu-ñti āpana / volakhi-vi
pratyaksha // Prathram sphurana teñ vñileñ / jañna dusareñ nñihñ
sphuraleñ / madhyeñ sandhiñta yeñ kñiñ maleñ / ānanda jāhalī to vñte //
Anananda Sāgara

1 Of Hidituna rudhira vâhe / shvâna aiseñ mînitâhe / teñ toñ tyâche
mukhiñchi ihe / aiseñ numaje to pishu // Shvâna teñ toñ pashucha âhe /
sadasidvettî nñirideha pîheñ / âtîñ jâteñ mhanâveñ lâya / jo vishṇyû
mîni ininda // *Ananda Sāgara*

2 Of "Sahnam sarvâ duhkhinîmapratikârapurvalam / chintîvanida
rahutî sî titikshî nigadyate // "

mentions to him the advantage he would secure by this endurance.

यदि एक व्यक्ति ये तो पुरुष पुरुष ही है।

समूह युवती योग्यता वार पारा ॥ १ ॥

"These do not at all afflict that brave man O Purusharshabha (Chief of Men)! to whom pain and pleasure are alike—he is fit for immortality!"

Just as a man suffering from itch who yields to the temptation to scratch his to suffer afterward unbearable agonies so one who considers himself quite happy when he gets pleasures to enjoy and is cowed down when comes the turn of pain and sorrow he is sure to create thereby a world of miseries for himself But on the other hand if the former test is the temptation and curbs the foolish desire for temporary relief he avoids the agonies and finds a permanent cure in due course so also if the latter remains steadfast (Biram) that is the same in pleasure and pain (smitadibhih sukhah) he will no only be free² from the torments of the contacts (yam hi na tyaktiyarhyete) but will also merit the rare gift of Salvation (sa mritatattva loka lila te) This Shri Krishna suggests is reserved for Arjuna by calling him Purustarshibha³ or Chief of Men The World Teacher now observes that His words have kindled in the heart of His disciple a burning desire for the

1 ♂ *Fundulus sparverius*, 1 ♂ *Herranzia* and 1 ♂ *Muraenoclinus*
circumscriptus (—Günther).

* Of that which I tell you in my life / Maryam in all her ways / your
nabat* I have seen / you I have seen // last night I did

3 C' Kari guna ar amara je alii d / Marma artha karia j na
surartha / sayihai parati ai si mti an a / ty a ni shreetha ati te
puraswadha a // Je kli A m jnane karuny si jina / Atmaraja moksha
j val si apurna / clu udu j mardhahati j i jivati nirvana / mi mali tyasi
li jina puruswaradha a // O' Leadonu Malachari

Knowledge of the Self, which is necessary for Salvation, and so he begins at once to give him instruction in that subject.

नासतो¹ विघ्ने भावो नामावो विघ्ने सतः ।
उभयोरपि दृष्ट्याऽतस्त्वनयोस्तात्पदर्शीमिः ॥ १६ ॥

"The unreal has no existence ; the real has no non-existence ; the final end of both is perceived by the seers of the Essence of things."

The sense is as follows. There are two phenomena² here, one is the unreal (*asat*), viz., the material³ world like the body, the senses etc., and the other real (*sat*) viz., the Self. The former, though visible, has neither existence nor permanence (*na vidyate bhāvo*). The latter, though imperceptible by the senses or secular reason, has

1 This line appears also in *Yogavāsishtha* III. 1.

2 Cf. Dikkälāneñi amaryādita, amrita, anādi, svatantra, ekajnasi, eka, niranata, sarvavyāpi va nūrguna ashā tattvāchā astitvābaddala agara tyā nūrgunatattvāpāsuna Saguna srīstī kashī jhāli yā baddala āmachā prāchīna Upanishadāñtuna jeñ upapādana keleleñ āhe tyā pelshāñi adhika sayuktika upapādana konatyāhi dusaryā deshāñtula tattvajnāniñ adyāpa shodhuna kādhileleñ nāhiñ. Arvāchīna German tattvajna Kant yāneñ manushyālā bāhya srīstichyā nānātvācheñ ekatvāneñ jnāna honyāsa lārana kāya yāchā sukshama vichāra karuna hisha upapatti arvāchīna shāstrarityā adhika spashta keli āhe, āni Hegel hā jari Kantachyā pudheñ gelā āhe tarī tyāchehi siddhānta vedāntāchyā pudheñ gelele nāhiñta Schoffenhaur yāchi goshta asicha āhe Upanishadāñchā Latin bhasheñta zālelyā bhāshāntarācheñ adhyayana tyāneñ leleñ hoteñ, va 'Jagāchyā vāñgmayāñtla yā atyuttama granthāñtuna āpalyā granthāñtā āpana kāñhiñ vichāra ghetale āheta,' aseñ tyāneñcha mhataleñ āhe —*Gitārahasya (Adhyātma)*

3 Cf. Yachchakinchit jagat sarvam drishyate shruyate pivā —*Nārāyanopanishad*

Kālathī deshathī athavā vastugatithī je parichhinnā hoyā te asat, ema na hoyā te sat Ghatādi e kāla ane deshathī parichinna chhe. Ema sajātiyathī bheda, vijātiyathī bheda, ane svagata bheda, e vastuparichheda, trana jātano chhe Vrikshano bijāñ vrikshathī bheda te sajātiya bheda vrikshano pīshānādithī bheda, e vijatiya bheda, ane alkuñ vriksha potānāñja patrapushpādithī bheda e svagata bheda —*Dvivedi*.

existence and is eternal (*ndbhī o vidyate*) This truth may be illustrated by an example Take a doll made of clay You see the doll or rather the form of a doll but if you will examine carefully you will find there nothing but clay Put it into water The doll disappears and there remains clay alone Thus the doll may safely be said to have no existence and therefore no permanence On the other hand the clay which existed at the beginning middle and end of the doll has true existence and is so to speak, eternal What are then cups and saucers jugs and jars and the innumerable other forms we see every day before us? They are only a delusion—mere names as the Shruti¹ says! The clay alone has real existence Just so the Universe has no existence at all and is ever coming and going like waves out of an ocean or sparks from a blazing fire whereas the Soul which exists at its beginning² and end³ and of which it is itself a manifestation⁴ is the real thing that exists and is eternal Thus in the first half of the verse the unreal (*asat*) is distinguished or separated from the real (*sat*) as the Hamsa (swan) separates water from milk This discrimination is called Analytic Knowledge (*Vyatireka Jñāna*) In the second half the Paramahamsa reveals a truth which the Hamsa will never be able to prove viz that both

1 Of *Vikro nimadheyam mrittiketyeva satyam*—*Chh. udg.yopanishad*

2 Of *Sa lalva somyedamagra āśita*—*Chh. udg.yopanishad*

3 Of *Nisamitainno sadisittadlinim*—*Rigveda*

4 Of As a spider throws out and in-draws his threads as from the earth herbs are produced as hairs from the living man, thus this Universe becomes from the Imperishable.—*Mundaka I 17*

Matter is the limitation imposed upon the Self by His own will to limit Himself. *Ekaham bahu sādāma* I am one I will to be many let me be many is the thought of the One; and in that thought the manifold Universe comes into existence.—*Introduction to Yoga*

the things separated are in essence only one (*ubhayorapi
drishto'ntastvanayoh tattvadarshibhīḥ*). This is called Synthetic Knowledge (*Anvaya Jnāna*) If you ask a goldsmith, who has spoiled the shape of your ring, to take away his ring and leave your gold with you, he will be, indeed, at a loss to know what to do! The ring cannot be separated from the gold. If he takes away the ring, he must take away the gold also. Therefore, the ring itself is gold. Exactly so, what we call unreal (*asat*) is also perceived to be real (*sat*) by those who see things as they are. Besides this Parabrahma or Universal Soul, there is another kind of Soul (*Jivātmā* or Individual Soul) to be included in what is called Sat. He is the reflexion¹ of the Universal Soul in the mirage of Mâyâ called Shuddha Sattva, which is the Upâdhî (vehicle) of the Saguna Brahma (Personal God). As he does not know himself to be the Soul, he identifies himself with the body and through egoism enjoys pleasures and suffers pain. This false identification is itself his bondage, from which he is released only when he is able to distinguish the Sat from the Asat.

It may be mentioned here that the Knowledge now imparted to Arjuna is only theoretical, because the immediate object with which he surrendered himself to Shri Krishna was to seek advice in the matter of the war. Shri Krishna, however, all along wishes (what wise father will not?) to dispel his ignorance of the Self. But, His nature being that of the Kalpavriksha,

1 *Of Evam eka sat teñ bimba / sat dusareñ pratibimba / sukhaduhkha
bhogāvalamba / sat dusareñ tayāsi // Yathārthatadipikā.*

Buddhimāñ âtmānuñ pratibimba hovâthi buddhi chetanvat vyavahâra kare chhe Buddhi potâneja âtmâ mâne chhe enuñja nâma adhyâsa kahevâya chhe.—*Dvivedi.*

He will give him practical Knowledge in Chapter VIII only when he directly makes the request What is that Brahmi (*kim sat Brahma*)? For the present therefore He proves to him that nobody dies as the Soul is immortal and enforces on him his duty to fight as a warrior (*Ashatriya*). When Shri Krishna, however established the conclusion that the unreal and real were both one in essence there arose a suspicion in the mind of Arjuna that like the unreal body the real Self might also be subject to death, and so he thought that it was not unreasonable to avoid war. This the doubt killing Master removes in the next two verses and asks him to fight.

अविनाशि तु तद्दिवे येन भृगिद ततम् ।
पिनाकाम रपस्यास्य न पश्यित्वं तु मेष्टि ॥ २७ ॥
अतयैते इमे देहा नित्यस्योवा । शरीरिण ।
अनादिनोऽप्रभे चैव तस्मादुष्यत्वं माप्त ॥ २८ ॥

* Know that to be Indestructible¹ by which all this is pervaded; the destruction of that Inexhaustible one no body can work. These bodies of the eternal Indestructible and Indefinable dweller² (within) are (only) said to be finite; therefore do fight O Bharata (Descendant of Bharata)!

The term real (*satah*) is properly speaking applicable to both the Universal and Individual Souls. The detailed difference between them however will be explained later³ on. For the present Shri Krishna

¹ Of लद्वत्तानपश्यतिपश्यन्वित्तानपश्यतिनाबिद्रिष्टान्द्रिष्टिर्विप्रिलोपोदियो विलहित्वद्यति ॥ ऋक ५ ३ १३

Mahadbhutamanantam पूर्वमविज्ञानग्राहणेति । सत्यमज्ञानमानन् तम्ब्रह्मेति—ऋक ५ १ १ उरुशिनपूर्वमकृचित्सलिष्ठत्वापूर्वगतिः—
ऋथ ३ ११

² Of एकार्णेयादृत्याम ब्रह्म—तत्—० १ १

³ B G VII and LV 7

answers the doubt of Arjuna by saying in the first verse that the Universal Soul who pervades every thing (*yena sarvamidam tatam*) and is the cause of it, is imperishable (*avinâshî*) just as gold is in a gold wristlet or clay in an earthen pot, and therefore nobody can destroy him, indestructible as he is (*vindâsham .. kartumarhati*). In the second verse, He declares that all that perishes is the effect, *viz.*, the body (*antavanta imē dehâ*) in which the Individual Soul (*sharirinah*) abides, he himself being eternal (*nityah*), deathless (*anâshino*) and indefinable (*aprameyah*) like the Universal Soul of whom he is only a reflection, and urges him to fight (*yuddhyasva*). Arjuna now says to himself 'How are the doctrines I hear from the Master to be reconciled with those of the Materialists and the Dualists, who maintain that the Self *dies* and *kills*, respectively?' Shri Krishna understands his mind and condemns both the tenets in the following¹ verse.

य एनं वेति हंतारं यश्चैनं मन्यते हतम् ।
उमौ तौ न विजानीतो नायं हंति न हन्यते ॥ १९ ॥

"He who knows him to be a killer and he who thinks that he is killed, both of them are steeped in ignorance. He kills not, nor is he killed."

The Dualistic logicians (Târkika of the School of Gautama) believe the Egoistic² feeling (*Ahamspurana*) to be the Self, and, therefore, they regard him as the doer of actions, *i. e.*, he kills (*yaevam vetti hantaram*). They are said to be ignorant, because they are not

1 Cf. Hafitâchenmanyatehantum hataschenmanyatehatam / ubhautau-na vijânto nâyam hânti na banyate—*Kathopanishad*

2 Cf. I am going to close my eyes, stop my ears, extinguish one by one the sensations that come to me from the outer world. Now it is done, all my perceptions vanish, the material Universe sinks into silence and the night—I subsist, however, and cannot help myself subsisting—*Henri Bergson*.

aware¹ of the existence of what may be called pure reason (*sattva vritti*) which is beyond the Egoistic feeling and which alone is able to realize the Self who is still further off. The Materialists (*Chārvāka*) when they proclaim that the Self dies (*manyate hatam*) certainly mistake the effect for the cause. In the Chhāndogya² Upanishad it is distinctly stated that the real (*sat*) alone existed at the beginning of the Universe and that it is the first of all causes. How can matter then which is the effect of the eternal and all-knowing spirit be its cause as they say? It is the light³ of the real (*sat*) that illuminates all the unreal (*asat*). If therefore the materialists had understood that the real (*sat*) was both the material and efficient cause of this Universe they would not have erred so grievously! That is why both of them are said to know nothing (*ubhau tau na vijanito*) the fact being he neither kills nor is he killed (*nayam hanti na hanjate*). Shri Krishna now gives his own views on the subject which are in full conformity with the Vedas⁴

त जायते म्रियते चा ४३।८
ज्ञाय भूत्वा भविता चा न भूय ।
अजो नित्यं शाश्वतोऽय पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

1 Of Indriy oī parany hub parastu sah—B G III 42

2 Of Sādātma somyedamagra āśidekamevadvitiyum / tadhyekha āhur-sadevedamagra āśidekamevadvitiyum / kutastu khalu somyeva syanditihovacha katham asitaḥsajjiyeta // OI h G 1 to 1^o

3 Of Tameva bhīnt m nubhūti survarā tasya bhīṣṭi surramidam vibhīlti—Ka 5 15

4 Of Na j yate mriyato vī vipashchinnyam kutaschinna babhuva kaschit / ajo nityah shishvato yam purano n i nyate hanjamane shariro // Athopanishad

“ He is not born, nor does he ever die, nor having existed, does he any more exist; unborn, eternal, unchanging and primeval, he is not killed though the body be killed.”

As, when a train or a carriage actually takes us to a certain place, we say that we go there, so, we attribute to the Self the changes of the body, such as birth, existence, death, etc., which, through ignorance, we feel affect us. The Individual Soul, however, is said to be unborn (*ajo*), because he does not take birth (*najâyate*) with the body, and eternal (*myah*), because he does not die¹ (*mriyate*) with the body. Nor having seemed to be born, again is he actually born (*bhutvâ² bhavitâ vâ na bhuyâh*). He is unchanging (*shâshvato*), because he does not grow or diminish with the body, and primeval (*purâno*), because he is only a reflection³ of the first cause, the Universal Soul. It is evident, therefore, that the Self⁴ does not perish when the body is killed (*na hanyate hanyamâne sharire*). Shri Krishna, having thus established the immortality⁵ of the Soul against the doctrine of the materialists that the Self is mortal,

1 Cf Go back to the beginning of the world, travel over the whole earth, read the history of kingdoms and empires, listen to those that come from the remotest lands, the immortality of the Soul, the dogma of a future life has always been, as it is still, the belief of all the nations of the earth—even the most savage tribes witness to the truth of a future life—Massillon

2 Cf Eladîñcha navhe dehi / punhâ houni hotâ nânî // Yathârtha-dipikâ

3 Cf Kshetrajuam châpi Mâm viddhi saiva kshetreshu Bhârata—B. G. XIII 2

4 Cf Devah kshetreshvevamajo'yamâtmî // Shruti.

5 Cf (1) Immortality, in particular, took a foremost place among the Pythagorean doctrines, being held under the form of metempsychosis, or the migration of the animating principle after death from animals and even plants, to human bodies and vice versa—Benn's History of Ancient Philosophy.

proceeds in the next verse to deal with the Dualistic view that the Self is capable of killing

येदापिनारिन नित्यं य पनमनम् ५५५।

पर्य स पुणे पाथ प धातयति द्रुति पम् ॥ २७ ॥

(2) For the immortality of the soul though not generally accepted is, according to Plato quite certain. He argues that if anything could destroy the soul it would perish by moral corruption—which as we know by experience does not happen. Therefore souls live so as migrating after apparent death into a new body higher or lower than the last habitation as their own choice which God leaves free may decide. But before resuming their earthly existence all souls have to pass through an intermediate state of disembodied consciousness lasting a thousand years in which they receive tenfold retribution for the good or evil deeds performed in life the worst offenders being subjected to everlasting torment.—*Jesus History of Incient Philosophy*

(3) Moreover the arguments were conclusive to me, which Socrates delivered on the last day of his life concerning the immortality of the soul—he who was pronounced by the oracle of Apollo the wisest of all men. But why say more? I have thus persuaded myself such is my belief that since such is the activity of our soul so tenacious their memory of things past and their sagacity regarding things future—so many arts so many sciences so many discoveries that the nature which comprises these qualities cannot be mortal and since the mind is ever in action and has no source of motion because it moves itself I believe that it never will find any end of motion because it never will part from itself and that since the nature of the soul is uncompounded and has not in it self any admixture heterogeneous and dissimilar to itself I maintain that it cannot undergo dissolution and if this be not possible it cannot perish and it is a strong argument that men know very many things before they are born since when mere boys while they are learning difficult subjects they so quickly catch up numberless ideas that they seem not to be learning them then for the first time but to remember them and to be calling them to recollection.—*Cicero de Senectute*

(4) Thus it is observed that men sometimes upon the hour of their departure do speak and reason above themselves for then the soul beginning to be freed from theiments of the body begins to regard herself and to discourse in a strain above mortality.—*Sir Thomas More Religio Medici*

“ How can that man, who knows him indestructible, eternal, unborn and undiminishing, O Pârtha (Son of Prithâ) !, kill any one or have him killed ? ”

It is impossible for one to realize the 'Self to be indestructible (*vedâvinâshinam*), unborn (*ajam*) and eternal (*mityam*), and at the same time not to have the experience that he is also actionless¹ (*akartâram*). But, as already mentioned, Arjuna has, at present, been learning theories only, and is not given any practical knowledge of the lessons taught Shri Krishna, therefore, means to say in this verse that he, who knows the Self practically, also realizes that he is incapable of doing any action. We all, too, know that he is a silent spectator, when we are fast asleep. For, we would not otherwise be able to say with confidence, when we awake, that we enjoyed sound sleep. How can this Self, then, who alone remains, without egoism, the senses and their objects, during the state of sleep, kill any one or cause any one to be killed (*katham sa purushah kam ghâtayati hanti kam*) ?

In the 13th verse of this chapter, when Shri Krishna enumerated the different changes which the body undergoes in this life, He observed that Arjuna felt that old age ending in death was a condition certainly to be regretted². He, therefore, takes this opportunity to tell him that death enables one to get a new- body.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्ण-
न्यन्यानि संयाप्ति नवानि देही ॥ २२ ॥

1 Cf. Âtmânam chedvijânyâdayamasmitipurushah / kîmichchhan
kasya kâmâya shariramanusañcharet // Brh 4 4 12

2 Cf. Yâ karitâñ Hari / te shañkâ yetheñ hari / kñ junâ deha gelâ
jari / dehi navâ deha dharito // Yathârthadipikâ.

* As a man, casting aside old clothes takes others that are new so the dweller in the body, casting aside old bodies enters others that are new

Here Shri Krishna compares the old bodies (*shartu jirnditi*) we cast aside (*tulasi*) to the old clothes we cast aside (*tikha*) and the other new bodies we take (*anydti samdti narvnti*) to the other new clothes we take (*aparanti rati grihnditi*). It may be argued however that when death occurs in childhood or youth the body cannot be said to be old. But there is no objection to call the body old as soon as the dweller enters it since we call a cloth an old one even when it is used once only. Now if the cloth we wear is cut by an instrument the body receives a cut, if the cloth takes fire the body burns and if the cloth gets wet the body catches cold. Are we therefore to infer from this that if the body is wounded by an instrument or if it takes fire or gets wet a similar effect will be produced on the Self? The God of Gods answers the question in the following verse

नैन चिदति वाय्मणि नैन दद्धति पाय्म ।
न धैन है दरत्यापो न शोपयति माय्म ॥ २३ ॥

* Weapons do not cleave him; fire does not burn him; waters do not drench him; the wind does not dry him up

As Arjuna did not seem to be satisfied with this reply Shri Bhagavān gives in the next two verses³ a

1 Of The word *safyati* is used to denote that there are prospects of securing safety for bodies such as those of Gods etc.

Anyano varataram kalyanataram rupam kurute pitryam वा
glandharvam तु दल्रवम् वा prajnapatyam वा Br'hmam vetyādisbrut h—
Bṛih 4 4 4

2 Of इमामजोनि भिर्वा / अविश्विलौ देवा / निमित्तैः सिंगो देवैः द्वि
देवा / दिदा श्लोकैः // दुसरीलै श्लोकश्चेष्ट उत्तरार्था / त्युलिं बनेला
Atm॒ शुद्धा / कलाल्याविना माना शुद्धा / शोक करि // *YatNārthadipī*

full description of the Impersonal (*Nirguna*) Brahma and tells him that, when that is realized, all his doubts will be cleared and he will be happy.

अच्छेद्योऽयमदात्मोऽयमक्षेद्योऽस्य एव च ।

नित्यः सर्वगतः स्थापुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचित्योऽयमविकायोऽयमुच्यते ।

तस्मादेवं विदित्वैनं नात्मशोचितुमर्हसि ॥ २५ ॥

" He is indivisible ; he is incombustible ; he is not to be drenched or dried up. He is constant, all-pervading, fixed, immovable, eternal. He is said to be unmanifest, unthinkable, unchangeable. Therefore, realizing him to be such, it is not fit that you should grieve."

The Blessed Lord says that the Soul cannot be divided, burnt, drenched or dried up (*achchhedyo'yam-adihyo'yamakledyo'shosshya eva cha*), because, in the first place, he is constant (*nityah*) like the diamond, which even a heavy hammer is unable to break. Such is not the case with the body, which is as perishable as the cloth itself. Properly speaking, there is nothing like destruction even in the case of the body, for, what we call death simply separates² the five elements of which the body is composed, and does nothing more. The disappearance of the form is mistaken for the destruction of the thing itself. He is all-pervading (*sarvagatah*) like the vacuum, which is necessarily indestructible. The body may be destroyed along with the cloth, but certainly not the vacuum which is in the body. How can, then,

— 1. It appears in the Yognishtha in the following form —
 ॥ अप्यन्तर्भूतं अप्यन्तर्भूतं अप्यन्तर्भूतं अप्यन्तर्भूतं ॥

2. Cf. H. H. Wilson's note on " विद्या मिनी वर्णना वालीम् " — १. ३. १८८ श्लोक ॥ परमात्मा विद्या द्वारा द्वारा द्वारा द्वारा द्वारा ॥ २. ३. १८९ श्लोक ॥ परमात्मा विद्या द्वारा द्वारा द्वारा ॥ अब्दिग्नि ॥

the Soul who pervades even the vacuum be destroyed? He is fixed (*sthānuh*) like the tree which appears in the form of a man¹ through imperfect vision. He is immovable (*achalah*) like the stone but unlike the stone which undergoes changes he is eternal (*sanatanah*). He is unmanifest (*avjato*) that is he has no form or colour and therefore he is not perceptible by the senses. We may not actually see the fire in the kitchen but still we are able to infer its existence from the smoke it sends out. No such inference is possible in the case of the Soul because he is unthinkable² (*achintyah*). Just as the spectacles of themselves are unable to see the eyes although they do enable them to read books so impure mind³ has no access to the Soul although it may help him in judging of things within its province the eye of Pure Reason alone being able to realize the light⁴ of the Self. Everything in this world being alike subject to changes we can at once by comparison arrive at the conclusion that a man who says that he does not take any food at all during the day and yet seems healthy must be eating something during the night. But the Soul is unchangeable (*avikāryah*) and we cannot therefore obtain any definite knowledge of him by comparison or analogy. Shri Krishna, however says that unless we know him as he is we should not expect

1 Th word *sthānu* literally means the trunk of a tree.

2 Cf Prakrtibhyahparamyattatadachintyasyalakshanam

3 Cf Jyā satteneñi sāchetana / houni mana kari chintana / tyasa teli manus achedana / chintila liya ? // Are jyā netrañi kantaiñi / upanetrañi yeteñi pabatāñi / tili upanetrañi ātāñi / koi hiñi dekhata netr fiten ? // Yath thad pīka

4 Cf Dipa prakāsh nayaniñsi jaiñi / Ātma prakāshi mana buddhi tais // Brahmastuti

5 Cf Hetu drishtinta varjita—*Shruti*

ourselves to be free from grief (*tasmâdevam viditvainam nânushochtumarhasi*). The only resource, therefore, left to us under the circumstances is Revelation. The Vedas¹ describe him just as their Author has done in these verses, and tell us that he is to be realized in that way by the Grace of the Preceptor² (*Âchârya*) This is evident from the following discourse we find in the Sâma Veda

Nârada says to Sanatkumâra "Pray help me to cross the ocean of grief, (*shokasya pâram tâi ayatu*)." Sanatkumâra replies "Desire to know that which is Bliss (*sukham tveva vijjnâsitavyam*)." Nârada says "I wish to know that Bliss from Thee, O Blessed Teacher (*sukham Bhagavato vijjnâse*)." Sanatkumâra replies "What is Infinite is itself Bliss There is no Bliss in that which is finite The Infinite itself is Bliss (*yo vai bhûmâ tatsukham, nâlpe sukhamasti, bhumaiva sukham*)." Nârada then surrendered himself absolutely to Sanatkumâra, and through his Grace realized that Bliss which is not limited by space or time.

The Merciful Lord reveals this Truth and encourages Arjuna to follow the example of Nârada, as he too is fit to accomplish the task. In the mean time, even if Arjuna were to adopt, for a moment, the view of the Dualistic Logicians³ (*Târikikas*) that birth and death are the characteristics of the Soul (*atha chainam mityâjâtam mityam vâ manyase mitam*), yet he points out, in the next two verses, that there is no reason for him to grieve

1 Cf. Âkâshivatsurvagataschanityahvîkshavastabdhodivitishatatyek-ahnishkrishninishkrishnamshântamiti—*Shvet 3 9*

2 Cf. Âchâryavînpurushoredeti—*Shruti*

3 Cf. Spiritualism as a philosophy does not necessarily carry with it the belief in man's immortality, which, in fact, has been denied by various spiritualist philosophers—*Benn's History of Ancient Philosophy*.

(tathāpi tu am nairam shochitumarkisi) even on that account

अथ नैरा नित्यनात् नित्यं पा मन्यसे भूतम् ।
तथापि त्वं मदा गाहो नैन रोचितुमदसि ॥ २६ ॥
वातस्य हि ध्रुवो दृश्यधृष्ट जस्त मृतम् च ।
तस्मादपरिपायेऽर्थं न त्वं रोचितुमदनि ॥ २७ ॥

* Or even if you think that he is ever born and ever dies, still O long armed !, it is not fit that you should grieve. For to one who is born, death is certain and to one who dies birth is certain; therefore, it is not fit that you should grieve over that which none escapes.

The point is that one who believes that he is born is sure to die (*yatasyah dhruto mrityuh*) and one who believes that he dies is sure to take birth again (*dhrum janma mritasyacha*). If this is inevitable (*tasmadd aparehdryc'rthe*) where is the good in grieving over it (*na tvam shochitumarkhi*)? But it may be understood that to one who knows the Self both birth and death are a mere illusion and therefore he is entirely free from them. Now if Arjuna were to say that although death is unavoidable yet when the body is snatched away forcibly from us we cannot help feeling for the loss Shri Krishna replies thus —

अव्यपादीनि भूतानि व्यप म यानि मारत ।
अव्यप नित्यनान्येव तथं पा परिदेवना ॥ २८ ॥

* The origin of things O Bharata (Descendant of Bharata) it is unmanifest their middle state is

1 Cf. There is, indeed no means by which those born could be prevented from dying. Even thus the world is afflicted with death and decay therefore wise men knowing the course of things in the world do not give way to grief.—*Sutta Vipala Sacred Books of the East Series*

यामायसे ध्रुवम् लोऽनाध्रुवम् वा नाशब्द्याम् / एव वास्तवाभि
शोच्यते स्नेहिदायत्रा मोहज् त ॥ Shri Bhagavata

manifest, and their end again is unmanifest. Why should we, therefore, mourn¹ for them ?”

When death occurs, the body, which is the manifest middle state (*vyaktamadhyâmi*) of things, dissolves itself into the five principal elements, *viz.*, earth, water, fire, air, and vacuum² or space, of which it is composed. At the final dissolution of the Universe, these, in their turn, emerge themselves into the unmanifest³ (*avyaktamidhanânyeva*) from whom they originate (*avyaktâdîmî*). A dying person is, therefore, exactly in the same position in which is one, whose period, agreed upon for the delivery of something very valuable which he has borrowed for temporary use, is about to expire. Is it fair to regard this as an occasion for lamentation (*tatra kâ paridevanâ*) ? A Wise Man would rather realize the Self, who is the most valuable and the most wonderful of all the things in this world, and over whom death has no control whatever. This is the purport of the next verse.

आश्चर्यवत्प्रश्नयति⁴ कश्चिदेन-
माश्चर्यवहुदति तथैव चोन्यः ।
आश्चर्यवच्चनमन्यः शुणोति
शृत्वा प्येनं वेद न चैव कश्चित् ॥ २९ ॥

“ One sees Him as wonderful⁵; another speaks of Him as wonderful; another too hears of Him as wonder-

1 Of Âdâvantechayannâstivartamânepitattathâ—*Gaudâka*

2 Of ‘O Arjuna, the Akâsha is called shunya (vacuum) because it means the want or absence of things or anything’—*The Uttara Gitâ*, I 47

3 Of Taddhedantarhyavyâkritisittannâmarupâbhyaâmeavyâkriyatetyâdi—*Brih* 1.4.7

4 Of. Koi âne âscharyavat juve chhe, koi âne âscharyavat vade chhe, koi âne âscharyavat shravana kare chhe, ne koi shravana karyâ chhatâni pana samajato nathi!—*Dvivedi*

5 As a matter of fact there is nothing to wonder at, but because,

ful; and some one even after having heard of Itm does not realize Itm'

Here four classes of persons are described To one belongs the initiated disciple (*Sudhaka*) who has got experience of the Self and who practises Yoga (*dscharyat u pishyati*) for the purpose of completing his course (*Yoga siddhi*) to another, the Teacher (*Guru*) who enjoys Living Freedom (*Jitamukti*) and is able to impart practical knowledge to a deserving disciple (*dscharyu id adati*) to a third² the successful Seeker of Knowledge (*Mumukshu or Jyotis*) who realizes what he hears from the lips of the Guru (*dscharyar achchayan shrutu*) and to the last the unsuccessful candidate who even after he has heard is not able to realize³ (*sruti spyanami d nachai a*) through ignorance he does consider himself to be the body, now that he has realized the Self I regards him as wonderful.

1 Of habalabakti rachintyarat

2 Of Jo Je ho Aoi jod vi / to do charanii dorbe anubha || Angtall
Jijisuu padavi / be tritya charanii ti ariyeli || Atke jo jo Gurumukheli
to tell m ni mabi sokheli / satya p si Acharyi alrikhesi / like parama
dscharya // Lat 1.27

3 Of Sravanyipli bahubhiryor labbyah / a ranvantopibahavoyamna
vidyuh / Acharyasya vaktakustalo syalibdi / a charyojn tilku alinu
abhiabha // Lat 1.27

Sravan yipli ba abhiyo na labby h a ei honylechesi karan
Acharyo vuktii areu darshari be Vidyashri jiri utpanua ell asali
tari pushkalinidu Atmanishayala shravinascha ghalata nliil Karana
Atmapratipadana karanari Acharya durlabha the. "Sravantopi bahavo
yam na viliyuh as li honylechesi kte na kish losya labbdh asci
darshavleu the. Hya atmyall pripta karuna ghendri kushalachi hoyo
Kushala mhanajo chingalei dhy na karanari mhanajo jo kushala neela
tyilche Atmasikshitkara loma asato.—Sv rira Bhastya by Lele

Jo namutpradyatepaliemki hay lipipasyakarmanah—S 1.11

Mhanunj chautbo charanii / anidha idyechi nihshima karanis li ato lii
Gurucharanii / lagonibh bhrashta hoyo // Ionlii eli alkli / d batita
chidltm Lalali / ayakonibh obhisi thirali / Atmabodha // Lat 1.27

for want of sufficient purification of heart. The Lord, now, resumes the question discussed in the preceding verse

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सार्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

"The dweller in every one's body, O Bhârata (Descendant of Bharata)!, is ever invulnerable. Therefore, it is not fit that you should grieve for any elements."

The Impersonal God described in the previous verses is no other than the Self¹, who is called the dweller or the embodied (*dehi*), simply because he dwells in or holds the body (*sarvasya dehe*). He is, therefore, ever indestructible (*nityamavadhyo'yam*). As regards the bodies (*sarvâni bhutâni*), they are composed of the five principal elements, which too emanate from the same Eternal Being. Is it proper, then, that one should grieve for them (*tasmât na tvam shochitumarhasi*)? Now, Shri Krishna, leaving aside the philosophical view of the question, tells Arjuna that it is his duty as a warrior (*Kshatriya*) to fight, and mentions the reward promised by the Shastras to those who fight on the battle-field

सर्वधर्ममपि चावेष्य न विकंपितुमर्हसि ।

अस्याद्विद्धि युद्धाप्ल्लयोऽन्यतद्वात्रियस्य न विघ्नते ॥ ३१ ॥

यदच्छ्रुत्या चोपपत्नं सर्वाद्वारमपावृतम् ।

सुखिनः द्यत्रियाः पार्थं लभेते युद्धमीदराम् ॥ ३२ ॥

1 Of Our personality according to Plotinus, cannot be a property of the body, for this is composed of parts, and is in a state of perpetual flux. A man's self, then, is his soul and the soul cannot be material, for the ultimate elements of matter are inanimate, and it is inconceivable that animation and reason should result from the aggregation of particles which, taken singly, are destitute of both. While, even were it possible, their disposition in a certain order would argue the presence of an intelligence controlling them from without.—*Benn's History of Ancient Philosophy*.

Looking to your own duty also, it is not fit for you to tremble; for, there is nothing more wholesome to a Kshatriya than a righteous war. Happy those Kshatriyas O Partha (Son of Prithî) who have a chance of a fight like this offered unasked as an open door to heaven.

According to the Sages Pîrishi¹ and Mînu the important part of the duties of a Kshatriya king being to protect his subjects nothing ought to be so welcome to him as a righteous war (*dharmaiddhi yuddhat na vidyate*) from which he should on no account retreat. So also does the Sage Guatama² assert emphatically that killing in war incurs no sin. The young philosopher Jñânesvara³ Mahârâja who departed from this world when he was in his teens and is regarded as an incarnation of Vishnu says that one ought not at all to be afraid of doing his duty though it be unpleasant for even the deadlyaconite is administered as a medicine for fever whereas sweetened milk is avoided as a harmful diet. The Master of Masters therefore advises Arjuna not to fail in this duty (*s-adharmamapt arhasi*)—especially as it is one the fulfilment of which the great Yajna Valkya⁴ says secures heaven unsought (*yadrichchhaya yuddhamidrisham*).

In the next four verses we find a description of the evil consequences of not engaging in a righteous war.

¹ Of Kshatriyopajîteak iñshastrapûñi pradandavañi / Virityapamsal nyâñkshatramdharmenapâlavet—Pan shara

² Of Samotam-dhamairijî cîthutah pîlayanprajîh / Na nivarteta eac-pumit kshatramdharmamanusmaran—Manu

³ Of Nadoshohîslyâmihave—Gautama

⁴ Of Gokshira jarhi j left / tarî pîpathyîl n hîl bollîl / nisent hi visha noha sudalel / deje jvarîl // Ja nekarî

⁵ Of Ya âbaveshuyoddhyantebhumyarthamaparlamukhîb / ikutairi yudhârî yântitesvargasmyoginoyath!—Yjnarakya

अथ चेत्वसिमं धर्म्यं संत्रासं न करिष्यसि ।
 ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
 संभावितस्य चाकीर्तिरणादतिरिष्यते ॥ ३४ ॥
 भयाद्रणादुपरतं संस्थंते त्वां महारथाः ।
 येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥
 अवाप्यवादांश्च वहून्वदिष्यन्ति तवाहिताः ।
 निंदंतस्तव सामर्थ्यं ततो दुःखतरं जु किम् ॥ ३६ ॥

“But if you will not wage this righteous war, then, you will be lost to your own duty and fame, and you will incur sin. People will sing (the tale of) your undying infamy !, and to one who has been greatly honoured, infamy is worse than death. The masters of great cars will think that you fled from the battle through fear, and you, who were highly thought of by them, will be lowered in their estimation. Your enemies, too, belittling your prowess, will speak much about you that is best left unsaid ; what, indeed, more painful than that?”

A righteous¹ war (*dharmyam saṅgrāmam*) is one in which the rules, such as those of not attacking or killing one who is not actually fighting, or who is ill, or who is wounded, or who surrenders himself for mercy, and of not playing any kind of treachery or dodges or foul means, and others for the conduct of war given in the Shastras, are observed faithfully As everlasting disgrace (*akirtum*

¹ Cf Nakutairāyudhairhanyādyuddhyamānoraneripun / Nakarnibhīrnāpidigdhairnāgnijyalitatejanaih // Nachahanyātsthālārudhamnallībam nālritānjalim / Namultakesham nāśinam natavāsmītvādīnam // Nasuptamnavisannāham nanagnam nanirāyudham / Noyuddhamānām pashyantamna parenasamāgatam // Nāyuddha vyasanamprāptamnārtamnātiparikshitam / Nabhitamnaparāvrittamsatāmdharmam anusmaran // *Manu*.

avayam) and loss¹ of heaven (svargam) would be the inevitable result of Arjuna's refusal to engage in such a fight he is encouraged in the next verse to rise and take up arms (uttishta suddha t kritam chayah) that course alone being the most advantageous to him in every way

एतो या प्राप्त्यभिष्यन्ते नि या या भोक्तुमि मद्दिम् ।
तमातुरिष्य फौलेण यु व्य एतनिधर ॥ ३७ ॥

If killed, you will obtain heaven If victorious you will enjoy the earth; therefore stand up, O Kaunteya (Son of Kunti)! with full resolute to fight

When Arjuna heard this it struck² him through the Grace of the Merciful Lord that even those actions which brought in enjoyment of earthly as well as heavenly pleasures (hatoऽपि प्राप्त्यजसि svargam jit aऽपि bholshyase mahim) resulted ultimately in bondage and pain and he became rather uneasy He is therefore assured in the following verse that if he fights in the way suggested therein he would avoid the charge of dereliction of duty and at the same time secure Freedom and Eternal Bliss

भुखदु दे समे ए या लामातामी जगानयो ।
ततो युद्धाय युज्यस्तर पैव पापमवाप्त्यभिष्य ॥ ३८ ॥

¹ Considering pleasure and pain gain and loss, victory and defeat as equal prepare for battle; thus you will not incur sin

1 Of त्वावसुमिथोन्योयम् जिग्निं मानो वाभिक्षितः / Xuddha
मानाह्पराम्बहक्त्या अवर्गम्य द्युम्यापात् उन्मुक्तुः //

2 Of पापा वल ए बन्धु थाया के अन्या अवर्गने मिते युद्धा करावुः
माना शो माला चबे ते अर्वान् सम द्वेषा मिते काबे चके के फला
किमान्दु जेच्छ्वा रक्ष्या विद्या कर्मा करावुः तेजा चित्ता एव द्विद्वा
द्वारा मोक्षा लीडना निवादे चबे बिजुः नहि — Desired

Here is a summing up of all that is said before. In fighting the battle¹ (*yuddhāya yujyasva*) of life, which is unavoidable, we are asked to do our duty under the guidance of the religious, moral and social codes of the times and places we live in, or, at any rate, of our conscience, disinterestedly, that is, without regard to the joy or grief (*sukhaduhkhe same kritvā*), advantage or disadvantage (*lābhālābhau*), success or failure (*jayājayau*), which it may result in. Thus, duties² may sometimes differ, but, if the sting of the desire (*Kāmanā*) of seeking pleasure and avoiding pain is removed, they are all equally harmless (*naivam pāpamavāpsyasi*) and they tend to the purification of heart, which is necessary for Self-realization. In the next verse, Shri Krishna points out how this is accomplished.

1 *Of* Of course 'battle' means infinitely more than the mere outer clash of earthly armies, though that is by no means excluded. Duty, howsoever humble, howsoever glorious, has ever been a battle. What man has gone forth into life with an Ideal before him, and has not literally had to fight his way through?—*The Gospel of Life*

2 *Of* The Master declared that a rule of morality binding on himself need not bind a disciple whose own conscience did not enjoin it on him.—*Sayings of Confucius*

The word 'duty' from the Latin '*debitum*' means literally 'what we ought to do'. This verse solves the following difficulty raised in *Sidgurie's Methods of Ethics*:

"Ethics is a science of study of what ought to be, so far as this depends upon the voluntary actions of individuals. In deciding what they ought to do, men naturally proceed on different principles, and by different methods. There are two *prima facie* rational ends, Perfection and Happiness of which either may be sought for oneself or universally. It is also commonly thought that certain rules are prescribed without reference to ends. Hence there are five methods of Ethics to examine, but chiefly three, Egoism, Intuitionism, Utilitarianism. They all find a response in our nature, their fundamental assumptions are all such as we are disposed to accept, and such as we find to govern to a certain extent our habitual conduct. When I am asked 'Are you not continually seeking pleasure

एता तदगिदिता भाव्य कुर्वि मौर्खा प्रिमा शृणु ।

तु या ते यथा पापं + मर्त्यं प्राप्नुयन् ॥ २० ॥

This Knowledge declared to you is about Sankhya : now too hear that about Yoga When you have gained this Knowledge O Partha (Son of Prithvi) : you will shake off the bonds of action

Up to this time the Lord treated of what is called the Sankhya philosophy (संख्या धर्मिता विद्या) The word Sankhya which literally means 'a numeral or a counting' is used here to denote a doctrine or science which counts forth or separates the element as matter from spirit Arjuna is told according to this philosophy that the body which is composed of the five principal elements is destructible and that the Self who is its witness is the eternal principle or being that pervades everything Now the purification of heart which is necessary to realize this cannot be secured by any one unless he does his duty disinterestedly This disinterested performance of duty with the sole object of Self realization is called Yoga

and a strong point I have not a moral sense! Do you really pronounce some actions to be right and others wrong? Do you not acknowledge the general happiness to be a paramount end?" I answer yes to all questions My duty begins when I have to choose between the different principles. Mr. Basu gives the following solution of the difficulty — I know of no safe way in such trials than to retire quietly into the chamber of the heart to try to put personal desirousness to strive to separate oneself for a moment from the personality and look at the question in a broader clearer light with prayer to our Guru Deva to guide us then in such light as we may win by prayer self analysis and meditation to choose the path which appears to us to be the path of duty We may blunder but if we blunder having striven to see clearly then let us remember that the mistake is necessary in order to teach us a lesson which is vital for our progress that we should learn.

1 Of Dharmasaptapanadati—Straff

or to distinguish it from the other Yogas, 'Karma¹ Yoga', which means 'Path of Action'. The word *Yoga* from '*Yuj*' 'to join' means Union or that which unites the Individual Soul to the Universal Soul. The different steps or stages, therefore, for the complete union are all regarded as so many Yogas, the first of which is the Karma Yoga. If one possesses a Knowledge of this (*buddhyā yukto yayā*), he casts away all fetters of action (*karma bandham prahāsyasi*). Its manifold advantages are enumerated in the following verse.

नेहामिकमनाशोऽस्ति प्रत्यवायो न विघ्नते ।
स्वरूपमध्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

"Here nothing that is commenced becomes abortive; no obstacles are known; and even the least step taken on this path protects one from the great fear (of birth and death)."

This may be called a royal road free, from all difficulties² or dangers, on which one may run even with his eyes closed. When you do an action as your duty without any regard to its result, it matters very little to you whether it is completed or not. In this sense it is to be always considered as complete (*nehābhikramanā-shosti*). Besides, what little³ you may have been able to do goes to purify your heart and, thus, to help you to acquire Knowledge of the Self, which delivers one

1 Of *Nishkâma Bhakti* associated with religious performances consists in *Karma-karana*, performance of duties and *phala-arpana*, dedication of the consequences thereof to God. This is Karma-Yoga, the Path of Action, the result of which is Chitta Shuddhi, purification of the mind —*The Bhakti Sutras of Nârada by Nandalâl Sîṅha*

2 Cf. *Yânâsthâya naro râjanna pramûdyeta karhicchit / dhâvannimilyavâunetre na skhalenâ patediba // Shri Bhâgarata.*

3 Cf. *Thodo pana thayo hoyo to pana phale chhe, mahâbhayathi mukâive chhe, sañsâra rupi bhaya thi chitta shuddhi dvârâ jnâna pamâdi chhodâive chhe.—Dvitedi.*

from the cycles of births and deaths (*svalpamapyasya dharmasya trāyate mahato bhaya*) There is no transgression (*pratyāśo na svidyate*) in Karma Yoga because no master would ever find fault with a servant who works without wages¹ He who adores Krishna's feet says Shri Bhāgavata 'rejecting Shāstraic rites feels nevertheless no temptation for forbidden sins Even if he commits a sin unwillingly Krishna purifies him and he need not practise penance for it" But such is not the case with the ritualistic methods of those who do actions for material gain where a single mistake of commission or omission renders the whole effort nugatory Both these classes of men are contrasted in the next verse

व्यवसायात्मिका बुद्धिरेकेषु न नदन ।

पश्चात्या दानताक्षं बुद्धयोऽन्यवनापिनाम् ॥ ४७ ॥

Here O Kurunandana (Joy of the Kurus) ! the determined Will is but one; the Wills of the Irresolute are many branched and endless

The man on the path of Karma Yoga knows that he is doing his duty disinterestedly and desires nothing but the Knowledge of the Self He has therefore full belief in God's (*vyavasayātmika buddhirekha*) mercy and in His power to save him He who works however for reward only has no such confidence His wavering mind is therefore always anxiously looking for the various fruits³ (*bahu shākhād avyavasdyam*) of the actions

1 Of Karma karitātī kālbī / cbuke tari pratyavāya nābī / phukata
rībe tyāchibī / chuki loni kūdbīvī // Yathu rthadipikī

2 Of Yathāśāṅga re karma teṣī ghadenī / ghade karma teṣī punya
gāḍībī padenī // Ramadusa Swami

3 Of The emulous desire of multiplying riches and children employeth you until ye visit the graves By no means should ye thus employ your time hereafter shall ye know your folly —Al Koran Chap 011

he is engaged in and knows not what tranquility is! Why, then, are such actions recommended by the Vedas? The answer to this question is given in the next three verses.

यामिमां पुण्यिनां वाचं प्रवदेत्यविष्टिनः ।
वैदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
किञ्चाविगेषवदुलां भोगेश्वर्यगतिं प्राप्नि ॥ ४३ ॥
भोगेश्वर्यधसकानां तथापहतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समावौ न विद्धीयते ॥ ४४ ॥

“ That flowery talk, O Pârtha (Son of Prithî), fools utter, who are attached to the letter of the Vedas and who say there is nothing¹ else, whose hearts are full of desires, whose goal is heaven, the settled fruit of whose actions is rebirth, whose ceremonial rites for the attainment of pleasures and power are many and varied, who having stuck fast to pleasures and power, whose minds are misled by such doctrine, and to whom (therefore) does not belong this determined Will in steady concentration.”

“ The minds of men ”, says² Prahlâda, “ addicted to worldly ways are not turned towards Krishna, either urged by one’s own inclination or by the counsel of

Vyavasîya etale nischaya Kevala Isvarârpana buddhithija phale-chhârahitâ karma karavîn evî nischayavâli buddhi Je vînâni biji buddhi te avyavasîyarupi samajavi ne te bahu shâkhâvâli, tathâ ananta-rupa jînavi, kemale eakima karma karañanejudî judâ vichâranî smî hoti nâthi no tenîn karma pana tevâñja anîta hoyo enhe —*Drivedi*

Tatonyathâ kinchana yadvivalshatah Prithagdrishastatkritirapanâmabbih/ na kutra chitkîpi chiduhsthitâ matirlabheta râtâhata naurivâspadam —*Shri Bhâgarata*

1 Of Ishtapuîtum manyamânâ varishtam nînyachchreyo vedayante pramudhâh—*Mundalopanishad*.

2 *Bhâgarata*, VII 5, 30 31

others or as the result of exchange of thoughts of one another Such men enter the dark regions of hell, because they are unable to restrain the organs of sensual enjoyment feeding on them like cattle chewing the cud They do not know that Vishnu is the *summum bonum* of life Their hearts are fixed on wicked thoughts and actions setting a high value on the externals of worldly objects They are like blind men being led by the blind bound by the chain of the ritualism of the Vedas' The expression 'Flowery talk' (*pushpitam vicham*) is used to show that those foolish persons (*avipaschitah*) who are enslaved by pleasures and power (*kāmatmānah*) stick to the letter and not the spirit of the Vedas (*vidai ddaratah nanyadastiti viddinah*) The so called fruits attached to the trees of actions in the Vedas are properly speaking their flowers and not the fruits viz Freedom or Salvation (*Moksha*) Just as a father who really wishes to have fruits asks his impatient boy to plant trees in order that he may get flowers to play with or who is anxious that his obstinate child may be cured of a certain disease from which he is suffering promises to give him sweets if he takes the bitter medicine administered to him so the Merciful Lord our Father seeing that we are extremely desirous of pleasures asks us to do our duty putting forth the bait of material good although his true object¹ is that we should give up the flower² of Heaven (*Svarga*) to secure the fruit of Freedom Such is not the case

1 Of Tametam ltm̄nam Vedinau chanena br̄hmaṇā vividishanti / yajneña dñneat tap s̄ndshaken // Br̄ih 4 123

2 Of Jyūl balak ke rogi vhai / au hadha katuka na khita // modaka vasta dikhilke / aushadha pyave mīta // 1 // Yauū satlarma nikou kaho / nishadha budlvana k ja // murakha Jane satya kari / sukha svargipura r̄ja // Sundaradasa

however, with the name¹ of God It has intrinsic value and it does some real good in whatever way you take it, as may be seen from the example of Ajāmela quoted elsewhere. For the neglect of this means, man, through ignorance (*apahritachetasām*) of this fact, is naturally floating in this current of births and deaths, and the wind of the temptation of the prospective pleasures of heaven and of the present earthly enjoyments (*bhogaishvarya*) offered by the Vedas, does not give him an opportunity to attempt even to reach the coast of final emancipation. For, even when one goes to heaven in this way, he stays there for a limited² period only, and then returns to this world as he was. When the Shrutis, however, call his residence there as eternal (*Akshayyam ha vai chāturmâsyayājnah sukritam bhavati*), they do so in comparison with ours on earth, just as they call the Gods immortal, because they live much longer than human beings. His inherent tendencies again lead him to do the same actions and secure the same goal (*janma-kāmaphalapradām*). The actions too are not few and simple but numerous and stiff (*kriyā vishesha bahulām*), and a slight error in performing them makes the whole trouble null³ and void. Under these circumstances⁴,

1 Of हृ arthavāda jo mbanela prīni / to nīrakī heū prasiddha purīnū / etāvatī tattvātī tari vīni / smarī saprema Hāribara nāmeū // *Bhakti-rāhasya*, 217.

2 Of Tadyattheha karmajito lokah kshuyate / evamevīmutra punyajito lokah kshuyate // *Chhāndogya*, 8 1 6

Nākasya prishte te sukrite'nubhutvemam lokam hūnataram vavishanti —*Mundalopanishad*.

Kshine punye martya lokam vishanti—*B G IX 21.*

3 Of Bhoga aishvarya phala / karma sīṅga hotīlū sakala / sīṅga na hotīlū nishphala / pari adhala janmakarma // Māgeū nishlāmadharma / tuja boliloū teū varma / chukooū vāñko tari Brahma / pāvīje Isha prasīdeū // *Yathārtha-dīpihā*

4 It is for this reason that in *Shri Bhāgavata* (VI, 3, 25), Yama says

how can he expect to enjoy, even in them the steady concentration¹ of mind (*ni mulyakriti buddhi samidhan ni tridhi*) produced by a full faith in the attributes of God? Therefore Arjuna is advised in the following verse to let go this circuitous and difficult Path of Bondage and to follow the straight and simple Path of Freedom.

‘नेहु विष्णवा पत्ना निर्विगुणो मवानुन।
निर्विघ्नो दि सम्भवो ग वियोगभेद वात्म गान्॥४॥

* The Vedas have become the prey of those who are involved in (the maze of) the three qualities; do you O Arjuna rise above these three qualities; be free from the pairs of opposites be ever steadfast in purity be not anxious to acquire what you do not possess or to retain what you do beset possessed

Those who are absorbed in the three qualities (*trigunat*) — Satta or purity, Rajas or activity and Tamas or inertia which represent the mind, the senses and the external objects respectively, misunderstanding the object of the Vedas believe the flower to be the fruit and make use of the Vedas for the gratification of their lusts (*usthayd vdi*) when they are actually intended to save man from the influence of the senses and the external objects. The World Saviour therefore asks Arjuna to be above these three qualities (*nirstraigunyo*).

the founders of laws and penances were carried in great artificial sites because their intellects were misled by the sweet and livery texts of the *Veda*.

I CF Isuverif ekanishha bedib! / tyen techt an lyah ammaki—
3oth etha hig, th!

*O! I am Vishaya in Isha's mana / yI teli-una chakrisha je jana /
 tyilisa Trai-vanya mhanuna / Arjuna! mhan lveII / Je aise tri unam ya /
 Ved ty kete jilo vishaya / kII pushpishi phalachi nischaya / diviti
 tyilisi // Yasharthad pila*

bhavârjuna) Why, then, in the second half of the verse, does He want him to be always in one of the three, *viz.*, purity (*mityasattvastho*)? Just as impure gold, which contains an alloy of silver and copper, becomes pure when it is put in the furnace, so impure Sattva, which contains an alloy of Rajas and Tamas, becomes pure by disinterested actions done with the object of acquiring a Knowledge of the Self. Thus, when one's Sattva has become pure and he has realized the Self through the Grace of the Teacher (*Guru*), he is said to have risen above the three qualities, *viz.*, *impure* Sattva, Rajas and Tamas. In order, however, that it may not again become impure¹ by coming in contact with Rajas and Tamas, we are advised to be free from the pairs of opposites (*dvandvo*), such as heat and cold, pleasure and pain and so forth, which means that when we have once enjoyed pleasures and suffered pain that fall to our lot in the natural course under the moral government of a Just and Merciful Ruler, we should have left, afterwards in us, no desire at all for further enjoyment of pleasures, nor aversion for a repetition of the suffering, just as an infant² cries bitterly for milk only so long as it is hungry, but the moment the mother suckles it, it ceases to have any thought of enjoying the pleasures of sucking or of avoiding the pain of hunger. We should not even care to get (*mryoga*³) or hold (*kshema*) any-

1 Until the mind (*Chitta*) of the disciple becomes spirit (*Chaitanya*) by practice (*Abhyâsa*) there is this danger

2 *O*f Bâlîsi lâge kshudhâ / rûde hotâñ duhlha bâdhâ / pitâñ mâtchhi stanasudhî / nañsoñ lîge // Mîja nalage aisi kshudhî / heñ na mhâne hotâñ kshudhechi bâdhî / sîdâ milo he stanasudhî / stana pitâñ heñhi mhâmenî // Ilouni gelî sulhabhogâ / na mhâne punkî tochi ho yoga / athavî na mbane kîñ na ho yoga / jîlî hotâ jo malî // Aiseñ bîlachepari / sukbaduhkhî bhogisi jat / anubhâva sarvân avasarî / thârela tuzyâ // *Yathârthatadipikâ*.

3 *O*f Na maleluñ melawavuñ te yoga, aue maleliné rakshana kari

thing, for things come and go like^t the high and low tides at their proper time. The least anxiety in this respect will for nothing affect the ripe fruit of knowledge acquired with such great efforts. We must remain, therefore गौण्य in pure Sativa (mūlsattivāstho) be full of the Self (सत्त्वम् इ) and enjoy the Self in a state where there is no word no mind no senses no objects! Now if one were to say that here he has to forego worldly pleasures the description of which given in the Vedas enters his mouth Shri Bhagavan proves in the following verse by a suitable illustration that he who realizes the Self does not miss any of them

पापानं च च चो च च च च च ॥ १५६ ॥

प्राप्तिमाणं प्रदेशं प्राप्तिमाणं प्रदेशं ॥ १५७ ॥

There is as much interest to an enlightened Brahmana in all the Vedas as there is in wells etc in a place where there is a great reservoir which supplies water everywhere

The meaning is that in small collections of water such as wells or ponds or pools (*udipane*) we can do only one or the other of the functions of drinking bathing washing etc but in the reservoir, which is the principal source or main spring of every one of them (*saratah samplutodaka*) we can do all the functions with the greatest ease Just so one who has realized the Eternal Brahma (*Brahmanasavijñatatah*) enjoys the whole Bliss of

रिक्तवृत्तेषु च उभया चक्षित्य जा—निर्योग केहमा तदि केवला
परमिता उपरा विश्विता करा.—Drilled

रिक्तवृत्तेषु च उभया चक्षित्य जा—निर्योग केहमा तदि केवला
करा विश्विता करा—Drilled

1 Of Drilled निर्योग / अक्षमिता होय सजला / गजबहुतकाप्लिता
फला / त्रिपला बोया दे रिक्त चक्षु / Kātharthaṇḍipikā.

2 Of तातो विचो निर्वाटने अप्रिप्या मानसि गाबा / अनादान
ब्रह्मानो विद्विना बिभेति कुल घाना // Tu t 0

3 A Brahmana is one who knows Brahma (Brahmajना च ब्रह्मानिः)

which the pleasures secured by performing the rites and ceremonies prescribed by the Vedas (*sarveshu vedeshu*) are only the sparks¹. The Shruti says² that one, who knows the Brahma in the inmost recess of his heart, enjoys all the pleasures at one and the same time. Here arises a question, How can one enjoy the taste of an apple at the same time as he does that of a plantain? This is not possible indeed! What the Shruti wants to show is, that he is ever content with the joy of himself and has no³ desire at all for any external object of pleasure. Arjuna now thought it a good opportunity to avoid war and secure Eternal Bliss, as Shri Krishna had already asked him to rise above the three qualities. The Lord of the Senses, Who perceived what passed in his mind, tells him in the next verse that he cannot expect to attain to that state, unless he does his duty disinterestedly.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्मूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

“You have a right to action alone, never to its fruits; let not the fruit of action be your motive, nor be attached to inaction.”

Arjuna is said to have a right to action (*karman-yevādhikāraste*), because he desires to possess a Knowledge of the Self. But he has, for the same reason, no right to the return it yields (*mā phaleshu kadāchana*). He is, therefore, warned against having any such motives for

1 Cf Etasyaivānandasatyānyānīmātrāṇi upajīvantiti—*Brih 4 3 33*

2 Cf Satyam jnānamanantam Brahma yo veda nibitam guhāyām parime vyoman / soshnute sarvān lāmān saha Brahmanā vīpaschiteti // *Shruti*

3 Cf Je artha snāna pānādi—nānāñ jalāshaya kuvā, talāva vagairemāñ sare chhe te mahājala—sarovaramāñ pana sahaja sari rahe Vedanāñ judāñ judāñ karmanā ānanda Brahmājnānamāñ sahaja samāñ jāya chhe. Are! Brahmānandāñāñsharupa bijā badhā ānanda chhe tyāre e ānanda male to biji apekshā raheja nahi.—*Dvivedi*.

the action he does (*mā karmaphala heturbhūtī*) especially because the slightest desire of a fruit is sure to subject him to rebirth as mentioned in the 43rd verse. If he were to say then that he would do no action at all he is told that inaction would be a foolish step on his part (*mā te sango stuvakarmam*). For is a merchant who avoids the sea for the fear of storms loses opportunities of amassing wealth or is an officer who declines to accept the service of a king through the fear of the strict discipline he will have to observe there sacrifices the prospects of a brilliant career so does one who neglects his duties in life forfeit all claims to Freedom. It is to be distinctly understood however that the right to action is only valid so long as the Mumukshu is under the delusion of being the doer but it must necessarily disappear as soon as he ceases to be to his own consciousness the doer of his actions. It is erroneous to suppose as some commentators do that the four parts (*chatuhṣutri*) of this verse form the whole religion of the Bhagavad Gita. For they simply point out the second means¹ of purification viz

Ihānupraphalabhoga virakti or indifference to the enjoyments of this and other worlds which is the result of the *Ātmāndātmaviveka* or the discrimination of the eternal from the non eternal described by the Master in the previous verses. It occurred to Arjuna at this stage that when those who hanker after worldly pleasures get rebirth unsought it may be possible that the doers of disinterested actions may have also to share the same fate. He was quite right in his presumption for the Shruti says that even dis

¹ Vide Sādhanachatushtaya in B G VII 9

interested actions, which are not offered¹ to God, secure residence in the world of the dead ancestors (*Karmanā pūti*² *lokah*). This point is clearly explained in the next verse, which recommends Karma Yoga, also called 'Nishkâma Isvarâpana' or 'the disinterested sacrifice to the Personal God,' the result of which is 'Shamâdishat' or 'the acquisition of the six virtues' and 'Mumukshâ' or 'the longing after liberation', the third and fourth means of purification mentioned in the Shastras

योगस्थः कुरु कर्मणि संनां त्यक्तवा धनंजय ।

सिद्ध्यसिद्धोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

"Having recourse to devotion, O Dhananjaya (Wealth-winner) !, do actions renouncing attachments and be even in the acquisition or non-acquisition (of the Vedic rewards); evenness is called *Yoga*."

*Yoga*³ is the state of mind, which surrenders itself entirely to God and thinks of nothing but Him Arjuna is advised to remain in this state and perform actions (*yogasthah kuru karmânu*) This is what is meant by offering actions to God When they are offered to God in this way, instead of producing re-births, they give us immortality, just as the very arsenic,

1 As noticed in the Introduction, it was this defect in the doctrine of the Mîmâmsâs (the followers of Kârmâ Mâiga or path of action) who fought against Buddhism, which necessitated the reforms introduced by that great hero Shankarâchârya This is also a serious omission in the Utilitarian philosophy or Universalistic Hedonism (greatest good of the greatest number) treated in Sidgwick's Method of Ethics and such other works

Of Yagnârtha manonyatra lokoyam karmabandhanah—B G III 9

2 That is, the world of the Pitris, Bhuvarloka It is called the intermediate world, because it is between the world of men, Bhurloka, and the world of the Gods, Svargaloka

3 *Of Manîshvarâche charana / salvabhâveñ tyâsa sharana / jefi aiseñ antahkarana / yoga mhanâveñ tyâlâ // Yathârthadipikâ.*

which in its natural state has the power to kill a man is able to cure him of even a mortal disease when it is offered to a skilled physician and is transformed into a medicine. We must however cast off attachment¹ (*angaraya iti*) for otherwise the Almighty Physician will not accept our actions. But it is not possible² to expect even a fool to do anything without some ultimate end. We are therefore to understand that by adopting such a course we secure purification³ of heart which enables us to realize the Self. The consciousness of this great advantage maintains the equilibrium of our mind (*samo bhut*⁴) even when we see that by our offering disinterested actions to God we miss (*asiddhih*) the rewards promised by the Veda which the performers of optional duties gain (*siddhih*). The result of this equanimity being a steady devotion to God which secures the purification of heart—a necessary step to Self realisation—it is itself called Yoga (*samatram yoga uchyate*). Now in the next two verses the Blessed Lord establishes the superiority of knowledge over all kinds of actions whether disinterested or selfish.

1 Of (1) Work minus desire is a synonym for the highest renunciation or worship—*Sav mi Prima Tirtha*

(2) Such doing of work for its own sake is what has been described in Jnana-yoga as the worship of God through and by means of work for it leads ultimately to perfect illumination—*Sav mi Vivek nanda*

2 Of Prajñanamanditayaa mandopipravarata

3 Of Jef kli karma nitya naimittika / jef kli varnashramanly amala / tel karunyli samyaka / Ishvaril arpā e / / Tenel hoye antahkarana ebudhl / kshiyaten p ve p pasamriddhi / Ishvaril prema nirvadhi / bhakti upaje / Raigan tli lagarushtha

4 Of Iam hi na vyathayantete
B G II 1

so mritatrya kalpate—

दूरेण ह्यवरं कर्म बुद्धियोगाऽनंजय ।
 बुद्धौ शरणमन्वच्छ कृपणः पालहेतवः ॥ ४९ ॥
 बुद्धिभुक्तो जहातीह उमे सुखतद्भृते ।
 तस्माद्योगाय युज्यस्थ योगः कर्मसु कौशलम् ॥ ५० ॥

“Far inferior to the union of the Pure Reason (with the spirit or Chaitanya) is action, O Dhananjaya (Wealth-winner)! Do you seek shelter in the Path of Knowledge; wretched are those who work for fruit. One whose reason is united (to the spirit), abandons here both merit and sin; therefore¹, apply yourself to Yoga (Karma Yoga) Yoga is (nothing but) skill in actions.”

It has already been mentioned in the explanation of the 39th verse that the Karma Yoga or the Path of Action is only the first step to the complete union of the Individual with the Universal Soul. Now, in this verse we come to the second step, the Jnâna Yoga or the Path of Knowledge, which is certainly far superior to the first (*dureṇa hyavaram karma buddhiyogāt*). The Self is drawn, as it were, out of the Pure Reason by the instruction (*Vâde vâde jâyate tattvabodhah—Shruti*) of the Preceptor (*Guru*), just as fire is drawn out of a piece of wood by friction (*Vilakshanah sthula sukshmâddehâdâtmekshitâ svadîk | yathâgnir-dârunodâhyâddâhako'nyah prakâshakah // Shri Bhâgavata*). This is Self-realization After this, when the Pure Reason begins to catch the Self, so to speak, as the piece of wood does the fire, the process is called Jnâna Yoga or Buddhi Yoga. In this Yoga, Arjuna is asked to take refuge (*buddhau sharanamanvichchha*) Now, everybody has Reason, no doubt, but he cannot gain any Divine Knowledge, because his Reason is impure owing to

¹ Tasmât=for that Knowledge ‘Jnânâkâraneū’—Yathârthatadipilâ

the various desires which have become we may safely say the birth right of man. Therefore those persons whose motive to action is only its fruit, having no chance whatever to enjoy true happiness are said to be miserable (*kripanth pala heta ah*). One may ask here that if disinterested actions offered to God release us from their fetters where is the necessity for a knowledge of the Self? The reply¹ is that if God is not prepared to accept good actions done with motives of fruits we cannot expect Him to accept any of the sinful actions which take place even against our resolution to be righteous through the inherent tendencies² of our past

1 Cf. कल्पारपां त्रै एतो / त्यजेऽपार्वती लक्ष्मी / त्रै
कर्मपूर्णसि / बोगुल्ला भवानी // त्रै प्रप्ति लक्ष्मिलक्ष्मी / प्र
सवर्णस्त्रियां जडि / त्रै अभिक्षमा त्रै गृही / पूर्णा अर्पणी
हरिपाली // आन्तर्द्धारा रपां त्रै पाली / जै प्रपाल त्रै अवै
जै लै / त्रै जन्मान्तरी अला अलचाली / जै नानासंविद्युता // त्रै लै
निन्दा अमार्किता / जै पूर्णधी बांधिता / त्रै हि जै नाना अलै अलिता
ब्रह्मा व लक्ष्मिलक्ष्मी // त्रै नित्या नि लक्ष्मा अर्पणी लैत / त्रै तु हि
हौसी लक्ष्मी / जै देवा त्रै सर्वात्री / पूर्णप्रपां त्रै लक्ष्मी लै //
लक्ष्मी लै लै.

Cf. ना करु प्राका निशया बु घाले / माना तथिपिंप पा पति
पदे // नमान्दी ।

3 Cf To understand that we must first try to get hold of the idea that is conveyed by the Sanskrit word *samski* a which can be rendered very nearly into English by calling it *inhabit to dance*. Using the simile of a lake for the mind it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but it leaves a mark behind or a future possibility of the rising of similar waves on it. Whatever may be its nature this mark of the possibility of the waves reappearing is what is called *Samskara*. Every work that we do even to every movement of the body every thought that we think, leaves such an impression on the mind stuff and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface sub consciously. What we are every moment is determined by the sum total of such previous impressions on the mind. What I am just at this moment is the effect of

life (*Purvasañskâra*). Unless, therefore, these sinful actions, whether done before or after we commence to offer our work as sacrifice to God, and both the sinful and meritorious actions we did in previous lives, the impressions of which are stored up in our Reason, are washed off, we won't be free from the bonds of births and deaths. The Knowledge of the Self, however, when it is completed by a thorough union of the two Souls (*i.e.*, when the Pure Reason itself gradually becomes the Self, as the piece of wood becomes a live coal *buddhiyukta*, the middle state being that of a *Yogârudha* or *Yukta*, whose wood of Reason has begun to catch the fire of the Self), is able to cast off all sorts of merits and sins even in this life (*jahâtiha ubhe sukrita dushkrite*) and give Living-Freedom (*Jivanmukti*). The part, which the offering of disinterested actions to God plays in this machinery of Karma (actions), is that it purifies the mind and destroys the gold shackles of the impressions called 'Kriyamâna', which they leave on the Mind or Reason and which, if one dies without the Knowledge of the Self, are added to the impressions of the previous lives stored in the Reason and known by the name of 'Sanchita', out of which 'Prârabhda' or provision for each life at a time is made. The iron shackles of the rest of the Kriyamâna, caused by the actions not offered to or not accepted by God, and the whole burden of the Sanchita, are both (*sukritadushkrite*) annulled by the miraculous power of Divine Knowledge, the ultimate result of the *Nishkâma Ishvarârpana* or the disinterested sacrifice to the Personal God, which is the spirit of the

the sum total of all the impressions that have been left in my mind by each and all the works that I have done in my past life—*Swâmi Vivekânanda*
 1 *Of Sarvam karmâkhilam Pârtha jnâne parisamîpyate—B.G IV 33.*

Sidhanā¹ *Chitushthna* or the four means of purification to be practised in the company of Saints (*tadviddhi pranipatena &c*—B G IV 34) The Prārabdha alone ends with the life itself This idea is expressed by the word *Iha* (here) in the context Our actions which take place in accordance with Nature's law² as well as their immediate effect i.e. the enjoyments and sufferings of our present life are not in our control The shaft that has gone out of the bow must run out its race

All this says Mrs Besant in *The Ancient Wisdom*³ is the ripe Karma and this can be sketched out in a horoscope cast by a competent astrologer In all this the man has no power of choice all is fixed by the choices he has made in the past and he must discharge to the uttermost farthing the liabilities he has contracted So far there is what is called Necessity or Determinism⁴ But we have a Free Will⁵ also

1 *Vide B C VII 29*

2 *Vide Commentary Chapter III* verses 5 and 4

3 Cf The fact is pleasure and pain happiness and misery come with the body The body is the fruit of one's past actions so a man must bear with it, as long as his actions are not cleared—(*ved / Sh I malas'na*)

4 Cf Sadrishā n chaitā e stasyāt prakṛti rjñān vloapl—L G III 3

The standpoint of the Upanishads, therefore is a rig'd determinism—Man is altogether fashioned out of *Karma* according to his *lesro* is his discernment (*Aatma*) according to his discernment does he work (*Karma*)—*The Philosophy of the Upanishads by Paul Deussen.*

Mrs Besant, therefore distinguishes will from desire and identifies the former with conscience in the passage quoted in the Chapter on Eschatology

5 Cf (1) Although in the natural man there is an element the flesh over which he has such an especial dominion as to be said to dwell in it there is also another element the mind or spirit or inner man which is the slave not of the law of a but of the law of God Against this the flesh wages a successful war and brings it into captivity to the

as is evident from the fact that, although it is not in the power of any one of us to become a king, there is nothing to prevent us all from wishing to become kings. Nay, we actually desire every moment for something or other, but how often do we find by experience that the acquisition of what we longed for has done us more harm than good! The Scriptures and Prophets and Saints of all nations, therefore, come forward to guide our Will. They declare¹ that, as there is no unmixed pleasure in this world, we are sure to be displeased with every kind of pleasure when we actually get it. Under these circumstances, the best course for us to adopt is to desire that we may be granted the gift of the Love of God and to leave² law of sin' (Romans VII 22-25). The result is that the mind may become 'reprobate' (Romans I 28) or it may become defiled and ultimately lost (II Cor VII 1, I Cor V 5). It is upon this part of man's nature that God works—*Encyclopaedia Britannica—Life of St Paul*

(2) Whom is it (teaching) given to? It is given to Arjuna and to him only (XI 17,48). Who, then, is Arjuna? The Vairâgi—the man, whatever his immediate past may be (1A 30,31), whose Will, is no more focussed on self interest . And he is the ideal gentleman in whom no meanness is, who wishes harm to none, has no grudge against any, is past envy, past resentment, past anger. But is the book in its ultimate uses to be reserved for the wholesome Vairâgi alone? Certainly not, for Arjuna is carefully told at the end of the book (XVIII 67-71) how this teaching given in its fullness to him, should in turn be used by him—to whom given, from whom withheld — Thus to the question, "Whom is the Gitâ for?" One sweeping answer can be given, 'For all men of Good-Will'—*Kurulshetra, by F T Brooks*

(3) The necessary premises of all religion are, as Kant frequently expounds – (1) The existence of God, (2) The immortality of the Soul, (3) The freedom of the will, (without which no morality is possible)—*The Philosophy of the Upanishads by Paul Deussen*

1 Cf Jagñi sarva subhi asâ kona jhe / vichâri manâ tuñchi shodhonî pâhe // Râmâdâsa Svâmi

2 Cf Mi toñi kâñhiñcha neñeñ / mâzeñ hita Sadguru jâne / teñchi mâze hâtiñ deneñ / nalage anya // Nârâyana Mahârâya.

everything else to Him Who alone knows what is best for us Will is thus a great power in the hands of man It is for this reason that the Saint Tukarama has often expressed¹ his strong Will that he might be able to pass all his days in the remembrance of God as he saw no other good in this life to be in his hands We are indeed unable to improve our material good in this world but we can if we wish even in this life² make ourselves happy for ever for every true religion professes to prepare us for the next life The Shruti says³ that the Self is realized not by study nor by

1 Cf Dvataktavali Anegratitabhi Adhina / ty chami kishinav bh
bhira // Savou earth kala Tulya cintanef / kiri ruchi ma ei
schebhilas / Lubha to ra dho yihuni dusara / unika D t rly ei
janmen // Taka mhanec Alof sashita sakates / mi mizef okbates be
Devdi //

Or (1) The master teaches that it does not matter in the least what happens to a man from the outside sorrows, troubles, sicknesses to recall these must be as nothing to him and must not be allowed to affect the calmness of his mind They are the result of past actions and when they come you must bear them cheerfully remembering that all evil is transitory and that your duty is to remain always joyous and serene They belong to your previous lives not to this you cannot alter them so it is useless to trouble about them Think rather of what you are doing now which will make the events of your next life for that you can alter —At the feet of the Master

(2) Christianity regards temporal prosperity as no indispensable or unmixed blessing its *suntius bonum* is that healthy condition of the soul in which influenced by the instinct of humanity it becomes incapable of sin This healthy condition is called in the dialect of Christianity life or salvation and Christ was in the habit of declaring it to be a blessing in comparison of which temporal happiness is utterly insignificant —Ecce Homo

3 Cf Nishkuma mātra phaladilyaka yā sharirī / jene prasanna Hari
larmaja bandīahāri // Je klimya yatra tituko kriyamna hoti / hovon
anchita p lheff phala y si leti // Vmana Pandita

4 Cf N yamātmā pravachanena labbyo na medhayi na bahunā
shrutena / yameva'ha vrinute tena labhyastasya alaha itmi vivrinute tanum
evim // Shruti

meditation, nor by hearing, but by the force of the Will alone. When the Bible says "Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find", it means the same thing. Even the common proverb "Where there is will, there is way" is based on the assumption of a Free Will. "Every thing of course", says Mr. William James in his 'Pragmatism', "is necessarily determined, and yet of course our wills are free a sort of free-will determinism is the true philosophy" We are, therefore, held responsible for our Will. J. S. Mill in his 'Utilitarianism' plainly writes: "Morality of the action depends entirely upon the intention, that is, upon what the agent *wills to do*" In the Yogavâsishta, the Sage Vasishtha tells Shri Râma that what is done by the mind alone is only done and not what is done by the body, for, when one embraces a wife or a daughter, the action is the same in both the cases, but the mind or feeling or will is different. For this reason, even in human administration, when there is no other alternative than to judge persons according to their actions, great importance is attached to motives¹. 'A worthy and an unworthy man are to be judged not from their actions only, but also from their Will' is one of the golden sentences of Democrates. Hume, though a free-thinker, also corroborates this view when he says in his *Inquiry concerning Human Under-*

1 Cf Hence motive is far more important than action, and a mistaken action done with a good motive is productive of more good to the doer than a well chosen action done with a bad motive. The motive, reacting on the character, gives rise to a long series of effects, for the future actions guided by that character will all be influenced by its improvement or its deterioration, whereas the action, bringing on its doer physical happiness or unhappiness, according to its results on others, has in it no generating force, but is exhausted in its results —*The Ancient Wisdom.*

standing that ' as actions are objects of our moral sentiment so far only as they are indications of the internal character passions and affections it is impossible that they can give rise either to praise or blame where they proceed not from these principles but are derived from external objects' Now if one were to raise such a question as why should we be punished for our misdeeds when our actions are forced upon us ? the reply is that the necessity of the cause justifies the necessity of the effect the cause itself being the result of our own previous Karma We are reminded here of the witty retort And I was predestined to flog you for it given by Zeno to a similar excuse of predestination brought by a slave of the philosopher when caught stealing The thief however if he were to develop his Will which it is in his power to do is bound in spite of the thefts he may be tempted to commit by the force of his previous Karma to create new tendencies which will make all his actions in the next life as good as those of a thoroughly honest man In the same way if a man born with good tendencies happens to imbibe evil ones through bad associations his present actions may notwithstanding be good but if the evil tendencies continue unchecked till his death he is sure to become a bad man in his next life

It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties whilst there is nothing noticeable in his mode of life to distinguish him from his fellows You made in the past the character with which you were born you are making now the character with which you will die and will return This is Karma Therefore in order that he may acquire Self knowledge Arjuna is advised to stick to Karma Yoga (*tasmād yogdya suyjasva*), which

is said to consist only in the skill used in performing actions (*yogah karmasu kaushalam*) For, as stated above, the two most important propositions are: (1) it is impossible to avoid actions and (2) the peculiarity of all of them, whether good or bad, is to involve the doer in the course of births and deaths. Now, the skill referred to also lies in two things, *viz.*, first, in avoiding the motives of fruits and, secondly, in offering¹ actions to God, because they enable one ultimately to cast off the fetters of actions. In the next verse, Shri Krishna says that those who have realized² this Absolute Unity, Whom neither speech can describe nor mind comprehend, obtain Salvation

कर्मजं बुद्धियुक्ता हि खलं व्यक्तवा मनीषिणः ।
जन्मवंशविनिर्मुक्ताः पदं वाच्छत्यनामयम् ॥ ५१ ॥

“Those, whose reason has become pure (on account of their) having renounced the fruit of action, being united to the absolute and freed from the bonds of rebirth, attain the state which knows no pain”

As stated in the Introduction, two kinds of duties³

1 Cf Bhogeñ prârabdhâchâ lshaya / aîsâ sakala shâstrâñchâ nîrnaya / yâkâraneñ Rukminipriya / karmasamarpana mhanâ karâveñ âpanâteñ // Yathârthatdipikâ

2 Cf Yato vâcho nivartante aprâpya manasâsaha / ânandam Brahmano vidvânnâ bibheti kadâchana // Tait 9

3 Cf Yâ sarva karmâñcheñ punah nitya, naîmittika âni kâmya ase bheda kelele âheta. Nehamîñ keleñcha pâhije aseñ jeñ snânasandhyâdîka karma teñ nitya karma hoyâ Heñ kelyâneñ kâñhiñ vishesha phala kîñvâ arthasiddhi hota nâhiñ, pana na keleñ tara mâtra dosha ghadato. Naîmittila mhanaje kâñbiñ kârana purviñ upasthita jhâlyâ muleñ jeñ karâveñ lâgateñ teñ karma, Udâharanârtha, anishtha-graba-shânti, prâyaschitteñ vagaire. Jyâsâthiñ âpana shânti kîñvâ prâyaschitta karitoñ teñ nimitta purviñ ghadaleñ nasalyâsa hifl armeñ karanyâchi jarur nâhiñ. Yâkerija âpanâsa kâñhiñ vishishta goshtichi icchhhâ houna' tatprâptyartha âpana

are given in the *Vedas* ; necessary (*Arashyata*) and optional (*Sakta*). The optional are to be entirely avoided by those who want to realize the Self just as forbidden actions (*Ashuddha Karma*) are to be avoided by all. The necessary are those which must be observed by every one. They may be divided into three³ classes :— (1) Religious or *Vaidika*, (2) Social or *Lokika* and (3) Natural or *Svadhistana*, all of which may be summed up in Love of God, Love of man and Love of what we regard as ourselves respectively. They are expressed by the terms *Shastraratshanam* (sacred laws), *Lokik* (social customs and usages) and *Bhajandhi ydpdra* (occupation of eating etc.) in the Bhakti Sutras of Narada quoted at the end of this para. When Christ was once asked to pronounce which commandment in the law was the greatest he is said to have answered by quoting a sentence from the Pentateuch in which devoted Love to God and man is solemnly enjoined upon the Israelite and by declaring that upon this commandment

It yekadidi abis ria tanu runu jed karma larnell teñ klimya karma hoye
ad karun uttha pizan padanya thilu ki vi putrapr p'yartha yajna laranell
kya naimi'tika dñi klimya yashir ya kifhif karmell—utthara uttha
sur pana—abistrin li ajibin tydja therarillli asalyimalell tydja
nashidha Larmell aseli mbannd a.—Caturahasya

I Cf. Kimyāñam karmāñam syasām sonyāñam karayo vidah—
II G XVIII 2

" Of Duties are often divided into religious relative personal the characteristic excellence in each of those departments of virtue being respectively faith benevolence and justice and temperance now in Christianity these three are respectively perfected in hope charity and self-denial which are the peculiar fruits of the spirit as distinguished from ordinary virtue. These three cardinal graces of the Christian character are enforced by our Saviour when he bids us take no thought for the morrow do as we would be done by and deny ourselves, take up our cross and follow Him.—*Westman's Sermons*

the whole Mosaic and prophetic legislation depended.” The religious duties enjoined by the Vedas are subdivided into what are called (1) daily (*Nitya*), such as morning and evening prayers (*Sandhyâvandanam*¹) and (2) periodical (*Naimittika*), such as anniversaries, penances (*Shrâddha, Shânti, Prâyaschitta*) &c These are to be performed with perfect Faith in God (*Yogasthah kuru ka mâm—B G II. 48*) and offered to Him as sacrifice, as the very formulas² to be repeated at the beginning and end of each prayer or ceremony show. With regard to our social duties, the key is given in the twentieth verse of Chapter X, which says “I am, O Gudâkesha (Lord of Sleep) !, the Self enshrined in the hearts of all beings (*Ahamâtmâ Gudâkesha saiva bhutâshaya sthitah*)” The great commandment of the law is, therefore, ‘to love God with all your heart and your neighbour as yourself’, and the maxim for practice corresponding to this law of feeling is ‘do unto others as you would that they should do to you.’ This establishes the two great virtues of Benevolence and Justice, included in the golden rule³ of doing all good and no harm to others The same is also the substance of the eighteen Puranas, which say ‘Benevolence is merit and Injury (*Latîn-injuriâ* or *injustice*) to others is sin (*Paropakârah punyâya pâpâya parapidanam*)’ The

1 Cf *Sandhyâm manasâ dhyâyeta, etc* So we should perform Sandhyâvandana (rites) The Sandhyâvandana performed by dhyâna requires no water It gives no trouble to the body or the speech—*Brahmopanishad*

2 Cf ‘*Upittadurita kshayadvârî Shri Parameshvara prityartham* ’ and ‘*Brahmârpanamastu* ’

Of Sarva karma phalatyâgam prâhustiyâgam vichalshanâh—*B G XVIII 2*

3 Cf In daily life this (love) means two things, first that you shall be careful to do no hurt to any living thing, second that you shall always be watching for an opportunity to help.—*At the feet of the Master.*

principle underlying our natural or personal duties is that we should take care of our body or person as a sailor would of his ship because it helps us in crossing this ocean of grief. The virtue which enables us to perform them satisfactorily is temperance¹ or moderation. We are therefore asked in the 17th verse of Chapter VI to be moderate in the food and exercise we take in the actions we perform and in sleeping and wakefulness. The most celebrated Marathi poet and philosopher Tukaram² Mhalsaji gives all the three necessary or obligatory duties and their benign result when offered to God in one simple sentence thus — Moderation in food honest dealing and dispassion is the substance of all that is required for salvation. But if these are not offered to God the Shruti (*Karmant purni lokeh*) says we shall have to go to the world of the dead ancestors. We are therefore emphatically commanded in Chapters III 9³ and IV. 2,⁴ to offer all these disinterested actions to God. This is the meaning of *karmajam phalam tyakti*⁵. The result of this is that we become '*manishinah*, i.e. our Reason which is our real eye is purified⁶ and through the Grace of the

1 Cf To find lot of piety is continence but the summit of piety is the love of God.—See *Saint Saviours of India the Pythagoreans*

2 Cf Tukaram Shira niti¹ vyayak. ra / vali² ya tel alra tarikraya //
T Lurina

3 Cf Yajnirtha³ karmanya⁴ tra lokoy m Karma bandhanah / tadi⁵ ritham
Karma Kaunteya moktasangah samichara // B C III 9

4 Cf Taikaroshi yadashusai yajjato¹ bhalai² yat / yati³ apasyasti
haasateya tat kurushva Madarpanam // B G IX 27

5 Cf Therefore he must become Reason trusting his soul to Reason for guidance and support, that she may wakefully receive what it sees; and with this he must behold the One not admitting any element of sense but resting on the purest with pure Reason and with that which in reason is first.—Plato

Preceptor (*Guru*) we are able to realize the Self. Then, by the practice (*Abhyâsa*) recommended in Chapter VI, the Individual Soul, who is, as it were, the reflection of God in this Pure Reason, is united to the Universal Soul who pervades everything. This union is expressed by the term '*buddhiyuktâ*' in the verse In the Bible also, sometimes, the spirit² of God is said to 'dwell in' the devotee, and once, the closeness of the union is expressed by the still stronger metaphor of a marriage—"he that is joined to the Lord is one Spirit" Such a person, having burnt all his '*kriyamâna*' and '*sanchita*', that is, the impressions of all his actions on the Reason, is released from the shackles of births (*janmabandhavînirmuktâh*) and achieves Freedom from births and deaths (*padam gachchhantyanâmaya*³) after death, when the whole of his '*prârabdha*' is exhausted. The great Sage Nârada says in his Bhakti Sutras, "He who abandons the fruits of actions, dedicates all actions to God, and thereby becomes free from the influence of the pairs of opposites and develops uninterrupted Love towards God, saves himself as well as mankind (*Yah karmaphulam lokânstârayati 48-50.*)" Arjuna seemed to be very much pleased with this theory, but the Blessed Lord, Who knew that the effect of the present teaching would last only for a short time, tells him, in the next two verses, that he would

1 Cf Jo prastutiñ buddhi yukta / purvârdhiñ varnilâ Jivanmukta // *Yathârthatadipikâ*

2 Cf But ye are not in the flesh but in the Spirit, if so be that the spirit of God dwell in you.—*Romans, VIII 9*

Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?—*I Cor III 16*

3 Cf Punarâvritti chintâmaya / roga tyâsa mhanaje âmaya / to nase aiseñ anâmaya / te padâ pâvatî buddhi yukta // *Yathârthatadipikâ*.

enjoys true Bliss only when he realizes all that he has heard

यदा ते मायेवि॒ युरिर्द्धि॑तिरिघ्नि॑ ।
ना प्रतापि॒ विष्वं शो॒ विष्वं विष्वं विष्वं ॥ ३ ॥
धुनिपिवनि॒ इना॑ ते॒ यदा॑ + ग्राम्यवि॒ विष्वा॑ ।
ग्राम्यावि॒ । युरि॒ विष्वं योगमवान्वयनि॑ ॥ ३ ॥

When your reason shall have crossed beyond this tangle of delusion then will you become indifferent to things both heard and yet unheard When your reason perplexed by the doctrines of the Scriptures will stand unshaken, steady in concentration then will you be an adept in Yoga'

The tangled maze of delusion (*mohāśham*) to be escaped is of two kinds The first is the belief that the mortal body is the Self itself This is to be overcome by the analytic method known as *Vyāpti*-*Ānubhava* Knowledge which reveals the Self by separating the unreal elements called matter from the real spirit The second is the belief that matter has real existence for we do not know that in separating matter from spirit we actually cast aside spirit matter itself being nothing but spirit in various forms This is destroyed by the synthetic method known as '*Antaya* Knowledge, when the mind's purified eye sees the spirit in the Universe just as the eye of the flesh sees water in ice gold in ornaments and clay in pots Now Arjuna is told that when he gets this double experience (*buddhur्व्यतीर्थ्यति*) through the Grace of the

1 Cf Jereñchi lebdeñ abam alerū mhanato / dehassambandhi yāteñ
mehēñ mhanā / alerū aj 'navilena jo varitatu / kalla jāna tulū yāteñ
mhanje // Chittadīpanḍalāhari

Cf Hā eka moha gelli / tollū lusari moha alio urall / kili atmā rājju
tochi mākilla / verall deba mhanoni // Latharthaḍipikā

Guru, then only his Reason shall truly cease¹ to desire the pleasures (fruits of action) of this world or of the world to come (*tadā gantāsi nirvedam*²), which he has already heard or which he is likely to hear hereafter (*shrotavyasya shrutasya cha*). For, although at this moment he feels that he does not wish for anything, yet, without practical Knowledge, his mind is sure to be changed. When, however, his Reason (*yadā te buddhiḥ*), which is confounded by what he has learnt from the Scriptures (*Shutrivipratipannā*) about the means for the acquisition of various objects, will, by Self-realization, stand perfectly unconcerned (*sthāsyati mśchalā*) and be fixed³ in concentration (*samādhāvachalā*), then he will be an adept in Yoga (*yogamavāpsyasi*) and enjoy Living-Freedom (*Jivanmukti*). In the next verse, Arjuna asks some questions about one, who has completed the whole course of Knowledge in this way.

अर्जुन उवाच स्थितप्रशस्य का भाषा समाधिस्थस्य केराव ।
स्थितवीः कि प्रभापेत किमासीत ब्रजेत किम् ॥ ५४ ॥

“What are the characteristics of one whose reason⁴ is steady and who is fixed in concentration, O Keshava! (dear to both Brahmā and Shiva)? How does one with steady reason converse, how sit, how move about?”

1 Of Parikṣya lokān larmachitān Brahmano nirvedamāyāditi—
Mundalopanishad

2 Of Tevhīñ̄ shruta phalāchi kāmanā / ashruta phalāchi vāsanā /
tīkoni buddhi tuzi Arjunā / nīvīla vairāgya pāvela // Yathārthađipiḥ.

3 Of Evam samādhīnta sthira buddhi / tyīśī sthitaprajnītī siddhi /
tyīchi vartanyāchi prasiddhi / te yoga shabdeñi jānīvi // Yathārthađipiḥ
Emaja shruti smritimāñi aganita phalavīlāñi larmī tīthī vāda vivāda
bharelāñi chhe tetbi lari vhemamāñi padeh bhramita buddhi jyāre vishrīma
pīmī Paramātmā svarupamāñi thīre tyāre kharo yoga sīdhayo jānavo —
Dvivedi

4 Of. Sthitaprajno yatirayam yah sādānandam ashnute / Brahmanyeva
vihinātmī nīrvīkīro vīniśhītiyah // *Viveka Chudāmani*, by Shankarāchārya.

Who can describe the great joy which a kind mother feels when her beloved child begins to ask intelligent questions? With such joy Shri Bhīṣmān answers in the next verse, the first out of the four questions viz what are the characteristics of one whose Reason is steady (*sthutaprajnasya kā bhāshā*)?

थीमगवानुराग—प्रत्याति यदा पामान्सर्वपार्व मनोभान् ।
आमन्येपा मना तुष्ट सिद्धप्रसादाद्योध्यते ॥ १६ ॥

When a man O Partha (Son of Prithvi) abandons all the desires interwoven in his mind and is content in the Self with the Self alone then is he called of steady reason 1

When a man has a general aversion for temporal matters like Arjuna he is a fit candidate for Knowledge (*Mumukshu*). When he has acquired Knowledge and he works for Perfection (*Siddhi*) his mind sometimes owing to previous tendencies (*Purvasaṅksara*) thinks of external objects. He is then required to control it by means of hearing (*Shravana*) and practice (*Abhyāsa*). Such a man is called an Initiate or *Sādhaka*. He whose Pure Reason easily assimilates with the Eternal and who enjoys such infinite Bliss¹ of his own Self (*ātmanye ātmanā tushṭah*) that he regards all worldly pleasures as something he has spilt out and which it is impossible for him to accept again (*prajahāti yaddā kāman sarvān manogatān*) is said (*uchyate*) to be perfect (*Siddha*) and of steady Reason (*Sthitaprajnah*). In the next verse is described the state of his mind during the time he enjoys pleasure and suffers pain awarded to

1 Cf. Yadaśarvo pramuchyante kīm yesya r̥idī abhītāḥ / athamartyo mrito bhavatyatra Brahmasamashnute // Brih. 4.4.7

him in accordance with the Law of Karma, as a result of his actions in the past lives

दुःखेष्वनुहितमनाः नुरोपुविगतस्तुः ।
वीतरागामयकोषः स्थितार्थीमुनिकृप्ते ॥ ५६ ॥

"The meditating Initiate, whose mind is not distressed amidst pains, who has no longing amidst pleasures, and who is freed from affection, fear and anger, is called of steady reason."

An Initiate¹ is called here a *Muni*, because he tries to become perfect by means of *Manana* (conning). He is said to be of steady Reason (*sthitadhiu uchyate*) when, while suffering pain, his mind is not at all agitated (*dukheshvamudvignamanah*) and he does not wish that a similar calamity may not befall him again and, while enjoying pleasures, he is not puffed up and he does not thirst for more (*sukheshu vigata sprihah*). He is free from love of material things (*vitarāga*), because he loves intensely his own real Self. He is destitute of fear (*bhaya*), because he knows by experience that the body and the external objects are all unreal. He is without anger (*krodha*), because he is indifferent to worldly pleasures and pains and has no occasion to blame anybody. These marks of a Perfect Man, all Initiates ought to bear in mind, in order that they too may attain, in due course, to that blessed state. The answer to the second question about his talk (*sthitadhih kimprabhāsheta*), is given in the following verse.

यः सर्वत्रानभिस्त्रेहस्तत्त्वाभ्य चुमाशुभम् ।
नाभिनन्दति न छेष्टि तस्य प्रजा प्रतिष्ठिता ॥ ५७ ॥

1 Cf. *Yuktidrishtāñteñ karuni / vichāra siddha kari manūñ / heiñ manana jāne to 'Muni' / he sādhaka dashī siddhāchī // Xathārthadiplā*

* His reason is steady who has attachments nowhere
and who come what may good or ill Is not elated
with joy nor distressed with aversion

What will a being whose Reason is steady (*is i
prajñā pṛatīkṣit hū*) speak? Can we expect him to
indulge in the idle prattle of the world for which he has
no attachment whatever (*yah sāc ca iti dūtī tām*)?
When he does not identify himself with the body
what will he talk about the wife or children or wealth
or house of his body? Why will he open his mouth if
all who feels no exultation whenever anything agreeable happens in life or who find no reason to curse his
fate or the occurrence of any disagreeable event
(*ātma-prajñā shūdhishchiti mā dūtī tām* *“if not Ieshu”*)
And yet there is one subject² on which this great Soul
whose Reason is steady does not fail to converse when
a proper occasion presents itself. The subject is the
Love and Praise of God or the Knowledge of the Self
and the occasion is the company of a person who is
either a Seeker of Knowledge (*Āsumukshu*) or an
Initiate (*Siddha*) or a Perfect Man who enjoys Living
Freedom (*Upanimita*). The next verse is the reply to
the third question of Arjuna viz how he sits or
remains (*kim tāta*)?

यन्म नदेते चाय गमित्यानीय मर्प ॥

इति पार्वतीष्वाऽप्यस्तामा ग्रामा गमित्वा ॥८॥

His reason is steady when he withdraws his senses
from the objects of sense as the tortoise does its
limbs all round

¹ Cf Gomatesh kabīr p 76 / tarī sāntoshañ tenēñ mātibh v / jo
ohatenai nali aro / visibhāsi // Jñāneśvarī

² Cf Patañjī mahātmā levalā jñānaparīyaṇa sañcittañ
vāñ vāñ cchbe—Dīkshu

The difference between a Perfect Man (*prajñā pratishthitā*) and an ordinary man in this respect is, that the former is able to draw back (*sāñharate*), without the least difficulty, his senses from the external objects (*indriyānindriyā thebhyah*), as soon as the necessary or unavoidable enjoyment of lawful pleasures, offered unsought, is over, as the tortoise (*kurmo'ngāmiva*) easily draws in and out its limbs, or as a ball hit against a stone wall rebounds the moment it touches it, whereas the latter sticks permanently to the objects of sense, as does a ball to the mud wall against which it is hit. An Initiate, who has not yet acquired so much control over his senses, must, before he becomes perfect, meditate constantly on the point that the senses and their objects are no other than the Self he has realized. Here, a doubt having arisen in the mind of Arjuna whether a person, who avoids certain objects either because he is ill or because he observes a fast, is also to be classed among those whose Reason is steady, its solution is given immediately in the next verse.

विषयां विनिवर्तते निपाहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

“The sense-objects turn away from a dweller in the body, who is abstinent, but not the relish for them. When he has seen the Supreme, even the relish departs from him.”

A person, who is suffering¹ from cold and cough,

1 Cf Koi rogi nūrāhāra padyo hoyo to teni indriyo vishayamātrathī pīchhī valechhe chhe To te shūñi ivā jnānini barābara chhe? Avi shankā durakaravī lahe chhe ke kevala indriyo vasha kari vishayathi vālī levāmāñja samādhī ke yoga sādhatāñi natbhī, pana jyāre vishayani vāsanī pana manamāñthī mari jāya ane indriyo pāchhī vale tyāre khari samādhī thai kshevāya Hāthayoga ane Rājayoganā mārga a prakāreja judā pade chhe.

is prohibited from eating fried things but he is anxiously waiting for the time when he recovers and is allowed to do full justice to them In the same way, one who is observing a fast (*marddras* & *delirah*) for a day in honour of some deity no doubt abandons the sense objects (*rishi*, *imitarante*) temporarily but not the desire for them (*rasa mjam*) for he is determined to consume on the following morning double the quantity of food he would otherwise have taken Agun an ascetic who aspires to a residence in heaven also gives up pleasures in this world but he expects in return to enjoy them thousandsfold in the world to come Such is not the case with the being whose Reason is steady If it be possible for one who tastes the nectar of the Gods or who is served with royal dishes every day to care for the poor man's gruel (congee) or the beggar's crust then only will it be possible for one who enjoys perpetually the Bliss of the sight of the Supreme to have any relish for sense-objects (*rasa pjasya param drisht d nitartate*) In the next two verses the Blessed Lord tells why even one who has realized the Self is required to control his senses and how he is able to accomplish this difficult task

यत्तो हपि पातेय पुरुषम् विपथित ।
इतियाणि नमायीनि द्वरति नमम मन ॥६०॥
तानि सर्वाणि भवम् युक जासीत महेष ।
वदे हि यस्येति याणि तस्य प्रशा प्रतिष्ठिता ॥६१॥

The boisterous senses of even him O Kaunteya (Son of Kunti) 1, who has realized the Self though he be striving wrench away his mind forcibly

Harihayegi kevala indriyon' damanamill pada chhe aao Rijayogl manano
mirlavil milthe chhe. Rijayogavil Hathayoga na kamo chhe ema atra
Krishna Mahitml sukhmarite mama jaro chho — Deccedl.

Restraining them all, one should remain in absolute unity, Myself being his Supreme Goal. For, his reason is steady whose senses are controlled.”

The senses of the Jnâni (*purushasya vîpaschitah indriyâmî*), as it were, churn the mind, in order that it may fall into their clutches (*pramâthim*). The Initiate struggles hard (*yatato hyapi*) to control them (*tâmi sarvâm sânyamya*) by exercising his power of discrimination and by directing his mind to the study of the Self (*yukta âsita*), but unless he makes the Saguna¹ Brahma (*Personal God*) his Supreme Goal of Life (*Matparah*), the senses are sure to carry away his mind by force (*haranti prasabham manah*). Practice (*Abhyâsa*) and dispassion (*Vairâgya*) are, verily, the two principal means of Salvation, for, they serve as a ship to cross this ocean of delusion. But, without a helmsman, who will steer the ship? When the Initiate, therefore, remembers the Personal God, Who has assumed the nature of the Kalpavriksha, and seeks His help, he succeeds in controlling the senses (*vashehi yasyendriyâmî*) and becomes perfect (*tasya prajnâ pratishthitâ*) in a very short time and with the greatest ease. The evil fate of the Initiate who neglects to do this, especially if he be not one who has fallen from Yoga (*Yogabhrashta*), for, in that case, his former practice

1 Of Na Vâsudevabhaktânâm ashubham vidyate kvachit—Vishnu Sahasranâma

Pachhi ‘yukta âsita Matparah’ ityâdithi suchaveli Bhagavadnîshthâ vividha prakâre bija chha (7-12) adhyâyamâñi varnavi chhe —Dvivedi

Mîñcha thora jayâ to Matpara / jnâni saguniñ sâdara / tyâsa târitoñ Mîñ Sarveshvara / nîrupana honâra heñ pudheñ // Evam aisâ Matpara / jnâtâ prayatoñ nara / tyâsa indriya parikara / vasha hoto // Jyâsa vasha indriyeñ / tochi sthitaprajna svayeñ / pratishthâ pâvali nishchayeñ / prajnâ tyâchi // Yathârthadipikâ

(*Purushadharma*) enables him to control his senses is described in the next two verses

स्वारतो पि त्या पुन अगस्तोऽप्यते ।

स्वात्मनागते पाम कामिकाप्तोऽभिनामते ॥ ६२ ॥

प्रोग्राम्यति समेत् समोदात्समृतिपित्रम् ।

स्मृतिभ्रादुर्दिनाना पुरिना ॥ अवधार्यति ॥ ६३ ॥

'The man who dwells on the objects of sense, conceives an attachment to them; from attachment springs desire; from desire anger is born. From anger proceeds delusion from delusion confusion of the memory; from confusion of the memory loss of reason; from loss of reason he perishes.'

When an Initiate thinks constantly of the sense objects (*dhyanato vistaydn fufisah*) he naturally forms an attachment to them (*sangat steshupajyate*) which, in due course is converted into a keen desire to possess them (*sangditsanyjyate kdmah*). Any delay or difficulty caused in securing them gives immediate birth to anger (*kdmdt krodho bhijyate*). When anger grows powerful one loses his power of discrimination (*krodkhdbharati sammohah*) and by degrees forgets (*smritisubhramah*) the lessons he has learnt from the Preceptor and the Scriptures. This forgetfulness tends to destroy the resolu-

1 Of Dubsangah sarvathaiya tyajyah // klnakrodra mokasmiti
bhrañsha boddhināma sarva nisha kāranatvlt // 43rd and 44th Bhāṣī²
Sutras of Nū ada

2 Of Arthe bṛavyādīn pi sañcittirna nivartate / dhyanato vishva
yinasya ev paa na thig mo yathā // Ataeva shanaischittam prasuktam sa
tum p tbi / bhaktiyogena tivrena vitraktyā cha n yedivasam // Shri
Jñāgarata

3 Of Te smritisita padatilī bhrama / na hotī mandebhi saliyama / niso
buddhi uttamā / svabita niśchayāchi // Srahitichyāniśchay ti / Guru hāstra
bodheū svay ti / indriya mandebhyā / yei / hotī mārgiū mokshichyā //
To bh rati vibaya vusānā rāniū / phāduni khādali līlādagyāniū / evancha
jūā dehibbimini / yathāpurva // Yatharthadipikā

tion of the Reason (*smritibhrañshad buddhīnāśho*) that he is the Soul Eternal, and thus he perishes (*pīanashyati*), i.e., again identifies himself, as before, with the mortal body. Arjuna now says to himself that, whenever an Initiate enjoys even the unavoidable pleasures, though he may be afterwards withdrawing his senses like the limbs of the tortoise, 'I'ness' (*Ahankāra*) is sure to make its appearance. Under these circumstances, how can he obtain the Grace of God and its result, the Eternal Bliss? In the next two verses, we are, therefore, shown a simple but powerful means by which we can secure both.

रागदेवपविद्युक्तैस्तु विपयानिन्द्रियैश्चरन् ।
आत्मवश्यैविधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याग्नु तुष्टिः पर्यवतिष्ठते ॥ ६५ ॥

"But the well disciplined Soul, who moves among objects with senses free from likes and dislikes, self-controlled, obtains the full Grace of God. Having obtained full Grace, all his sorrows cease to exist, for, the reason of him, whose heart is overjoyed, soon becomes steady."

What Shri Krishna means to say is "O Arjuna !, it is impossible to do any action without having the feeling of Ego (*Aham*¹), but, this does not at all interfere with the pure² Soul (*vidheyātmā*), who knows by actual

1 Cf Deva mhrne Arjunā ! / kāññibhūchā yā abampratvayāvinā / na
ghade, kimbahunā / mi akartātmatveū vartena mhanatase // Ātmā akartī
majalī / bīrave ritineū samajalā / aisā akriya bhāva umajalā / mhanum
pratyaya vāte tohi abāñkāra // Tethesbi na sute aham pratyaya / liñ
karmamula aisā buddhīchā nischaya / pari ātmā kalatāñ akriya /
abhāva jālā mīpanācchā // Yāthārthadipikā

2 Cf Rāgadvesha virahiteū indriyeū vrsha jīñ tihīñ / ghetō vishaya
shuddhātma to prasādīsi pāvato // Samashloka by Vāmana Pandita.

experience that he is actionless¹ (*mishkrīja*) and who attempts to see God every where so long as the senses with which he moves among objects (*līshay līmīndriyāś-chīraṇ*) are free from love and hatred (*ragad līshā* is *altastu*) and are under the control of his own Self (*ātmaś ashvūt*). He pays the debt of merit by enjoying pleasures and the debt of sin by suffering pain and is glad to see that the accounts of the creditor are squared. He does not however entertain the least affection for a repetition of the pleasures or aversion for a repetition of the pain because he does not want to contract further debts. Such a man is certainly favoured with the full Grace² (*prasādāradhigachchhati*) of God which extinguishes all pains (*sarv aduhkhānūm hīnīrasopajīvī iti*). His heart is then overflooded with joy (*prasānnaulatāso*) to see the Lord of the Universe all round and his Reason soon becomes steady in that experience (*hī tīshā buddhū paryavatishthate*). In the next two verses the attention of Arjuna is drawn once more to the importance of self control in attaining to this blissful state.

नालि तु द्विष्युप स्य चाप्युप स्य भावना ।
न चामारयत नातिरक्षातस्य कुत खुपम् ॥ ६६ ॥
इतियाणा हि चरता ५ मनोऽनुविधीयते ।
तदस्य एहति प्राणा रामुर्नीपमिवामनि ॥ ६७ ॥

Aisi śpanachi levala / houri aṁ ni chala—Ja n Arari

1 Cf Tasyādhankritobhīvo—B G 1 V III 17

2 Cf ३o Mām pasty atre svatm—B C VI 30

3 Cf Mṛguntreṣṭi arjuna ityāha / lantūlā aisiñi indeyei man / jyūchlu tyāga J gajjivana / prarīpa hoyā // Jy pāsleñi jīvanmuktat / jñāni pīre bhajat si / tyā pra lītei latrattīlī / to pāvato // Prasida mbanaje prasānnaṭū / jyā prasile jīvanmuktat 1 / dyāvi rāte Anant 1 / prasida etheñi yā nānā 2 / Prasile pīvatīlī jañāni / hoyā sarva dublikheli hīnā / ei itta tyl prasidēñ karuni / pra anna jyāñi ell // Iath thādipli 1

For by Grace are ye saved through faith and that not of yourselves it is the gift of God—Līlākānta Oīaj II 8

Dhītuh pras līt—Sīruti

"There is no Pure Reason for him who is not self-restrained ; nor for him, who is not self-restrained, is there meditation of the Personal God ; there is no peace for him, who is without meditation of the Personal God ; whence can there be happiness for the peaceless. For, the mind, which freely follows the roving senses, leads away the reason, just as the wind leads away a ship upon the waters."

A person is said to be 'not self-restrained' (*ayuktal*) when his senses are not free from likes and dislikes. Such a man, evidently, can have neither Pure Reason (*nâsti buddhih*) nor meditation (*bhâvanâ²*) of the Personal God. He is said to be devoid of Pure Reason, because the fire of Knowledge, drawn out of his Reason by the friction of the instruction he received from the Preceptor, is in danger of being extinguished for want of the breeze of self-restraint. He is without meditation of the Personal God (*abhâvayatah*), because it is not possible for anyone to love God and sense-objects at one and the same time. He cannot, therefore, secure His Grace, without which how can one expect to obtain tranquility of mind (*shântih*), which is the source of true happiness (*sukham*) ? The poet Ekanâtha says³ in his commentary on Shrimat

1 Cf Tari ayukta jo kñ ajitî chittî jâna | Chitsadânandalahari.
Râgadveshvîvirahita | to indriyagrîmisañiyulta | jvâchâ indriyagrâma
ayukta | ayukta mhanâvâ to purusha || Yathârthatdipika

2 Cf Bhâviye te bhâvanâ | mhanaje sâgunadbyâna kalpnâ | bhâvanâ-
shabdeñ ghrâdenî | nîrgunâdhyâna || Kalpavela sâkala | pari na kalpave
chaitanya kevala | syatâbsiddha pâhatâñi nivala | kalpala mana hoyâ
unmanâ || Yathârthatdipika

3 Cf Sadguruchi kripâ zâliyâ purna | jnâchi hoyâ Janârdana | maga
jana vana vijana | bhinuâbhinna bhâsenî || Ekanâthi Bhâgarata

Jnânadeva mbane taraloñi tarloñi | âtâñi uddharloñi Gurukripeñi ||

Bhāgavata that by the full Grace of the Preceptor who is regarded as Saguna' Brahma the world becomes God to the disciple and crowds of people forest and solitude appear to him all as one without any difference. One must therefore take care not to let loose² his mind (*mano nutidhiyate*) while the senses are doing their legitimate functions (*indriyānām hi charatām*). For if he neglects this duty the wind of worldly desires is sure to lead the ship of his Reason astray from the shores of the real Self (*tadasyaharati prayānām tṛṇurndti mūrtimbhasi*). Now after discussing all the pros and cons Shri Krishna confirms the proposition already stated in reply to the third question of Arjuna about him whose Reason is steady.

तस्मात्परमं महाबाहो निरुद्धितानि सर्वे ।

इन्द्रियाभिनिष्ठिवा अन्यक्षम्य प्रदा प्रतिष्ठिता ॥ ६८ ॥

*** Therefore O mighty armed ! his reason is steady whose senses are fully restrained from the objects of sense**

Arjuna is called here mighty armed (*mahābdho*) to show that as he has conquered many powerful enemies he will not find it difficult to control his senses fully (*nirgrihitāni sarashah indriyām*). The answer³ to the

1 Of Guru Puram tm̄ Pireshu / alai jayachātī vishv̄su / tyāchātī alkita
MI Hrisikeshu / j Jagadishu jaśachātī // Ekanāthī Bhagatata

Je pujañ śikharakam̄ tau audibu prataksha Deva —Dudu Dā, la

Guru paeuni ghlyveil jnloa / miga to Ishvarā mhanoni tyāchēli
bh̄ jnna / tyā bhajabell binnatase samidhion / jef upadesheleli teñ jndaschi
bimbateñ Shruti mhanu // Tasya Deva par ī baktisrynthī Deva tathā
Guru / tasyalite kathitā hyarthāb prakāshyante mahitmanah // Jathirha
d pīk

Of Indriy ucb̄ jaya aldbunlyāñ manu / nkvishaya k rana nso
i tēñ // Tuk ruma

3 Of To varato alain 1/1d : svastvarup/Unitya j gl / chitta chaitanya
yog / na visare kvalhiñ // Yati rthadipika:

fouth and last question, how the perfect Jnâni moves about or conducts himself (*wajeta kum*), given in the next verse, is that he always remembers the Self.

या निशा सर्वमूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

“ What is the night of all beings, there the self-controlled man is awake ; and where all beings are awake, that is the night of the right-seeing meditator.”

The Self¹, about whom everybody is in utter ignorance (*yā mîshā sau vabhutânām*), is what one, whose Reason is steady has, by self-restraint, fully realized (*tasyâm-jagari ti sañyamī*), whereas, the material things, of which everybody is fully conscious (*yasyâm jâgrati bhutâni*), the Initiate, who has acquired Perfection by meditation, sees as darkness (*sâ mîshâ pashyato muneh*) He lives in the Self, he eats in the Self, he drinks in the Self, he wakes in the Self, he dreams in the Self, he sleeps in the Self, he talks in the Self, he laughs in the Self, he weeps in the Self, in short, he does everything in the Self, of whom all the rest know nothing On the other hand, the material world, with the minutest details of which every human being is perfectly familiar, he also sees, but how ?—without its desires and passions, just as we see, after sunset, darkness without the objects lying in the dark A lady, fond of outward show, is charmed with the fascinating shapes of the different ornaments in a gold-smith’s shop, but not so the shroff, who looks only to the quality and quantity of gold they contain. Similarly, a cow alone runs after green tender grass, but

¹ Of Brîhmavishthî lokâñśa rîti / tethenî jîgî hâ âtmamati / vishaya nishtheñta saivîñ jîgriti / te mîshî yîśa, dîvâśa lokâñteñ // Netrîñ dîse andhakîra / parî andhakîrañ jeje prâkîra / te nî disati truse vilîra / vishaya disoni tyâñtila nî disati // Yathârthadipikâ

min whose dinner of bread and dawl (pulse)
not the cow hand bag Exactly so when the ignorant
is in his en are tempted by the various objects around
worldly m elf-controlled man sees nothing but the spirit
them the s ades every where Here one may ask—how can
which pern the who actually enjoys pleasures though
we say tha they be unavoidable lawful and unsought has self-
control ? The answer given in the next verse is that
he who en joys without desire is a self controlled man

आपूर्वमाणमचल नतिष्ठ

समृद्धमाप प्रविशति रथन् ।

तदुलामा य नविरुति सर्वे

स शातिभाषेति न कामनामी ॥ ७० ॥

He into whom all enjoyments enter as waters enter
the sea which though (ever) being filled, changes
not its level finds peace; not he who desires
enjoyments of the world loses peace. Just as the

The meaning of this in plain language is — Just as the drops of rain are quite unable to affect in any way (apah pravishanti yadvat) the sea which even thousands of rivers that flow into it cannot move an inch beyond its limits (apuryamanam achala pratishtham samudram) so the necessary worldly enjoyments are utterly powerless.

1 Of 1st matmalvabhu | gṛīndriya ramī / hot ū mhrinave knisa sanyamī—1 ill urtha
 2 Of 1st rava anyadivasyattat̄ yony tpi hyet | yatrītva yasarva
 itukkenākampashyet || Brili 4 14 and 4 I

dipika *ru* *asa* *rabit* / *to* *sa yamicha janavā* *nischita-*

Yatharthad P₁ pratishthit a bala / mah esdy uva na karive chanchala

*4 Of Alaya binduchen jala / praveshe jalseu if Yathirtha Upala
ty luta parjan alangatishtham mbanje martya na sindhi—Ollasad sandha*

Table 5 - Results of the 1970-71 survey of the eastern United States.

Jemna nadithi bhurito jlyya chhe pana maryad tyajato nathi — D tel navad naval jah am samudra ikeri jalseu nirekharpana jal sevi sthitapanci el ne

6 OF EVA

(*tadvatkāmā yam pravishanti sarve*) to disturb, even in the least degree, the self-control of the Soul, whose Bliss surpasses exceedingly that of all the men and Gods in the Universe put together. Such a one obtains peace or tranquility (*sa shāntimāpnoti*), and not the man who lusts for enjoyments (*na kāmakāmi*). The latter is, on the other hand, puffed up by the acquisition of a little more wealth or higher position in life, like the stream which overflows its banks by a slight excess of water either from the clouds or from the adjoining rivers. Arjuna, being now satisfied that one, whose Reason is steady, has self-control, in spite of his enjoying freely the pleasures which fall to his lot, wishes to know the means¹, which enable an Initiate to attain to this state. His desire is fulfilled in the next verse.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शांतिमधिगच्छते ॥ ७१ ॥

“The man, who, abandoning all desires, goes through life free from attachments, who is free from (feelings of) ‘my’ness and ‘I’ness, attains to Peace.”

The means suggested for the accomplishment of Peace (*shāntimadhyigachchhati*) are - to be desireless (*mihsprihah*) and to let the senses work without any attachment (*vihāya kāmānyah sarvānपुमांश्चरति*), without calling one’s wife, children and property as his own (*nirmamo*) and without identifying oneself with the body (*mrahankārah*). This is not a difficult task for one who is fond of his own *real* Self. Now, in the next

jāna / tyāprati sarva vihita kāma praveshati āpana / prārabdheñ karuna na
īchchhitāñhi || *Chitṣadānandalaharī.*

Tema je jnānīnā atmāmāñ sarva kāmanāo āve jāya, chhatāñ sthiratā
tale nahī teja l-haro mahātmā—Jivanmukta.—*Dvivedi.*

1 Of Parī māne he padavī sādhakeñ kusī pāvāvi—*Yathārtha-dīpikā*

verse which is the last verse of the Chapter Shri Krishna tells Arjuna the great importance of this most blissful state

एवं प्राप्नी त्विति पापं नैना प्राप्य विमुच्यते ।
स्थित्याभ्यामतपादे ऽपिराजनिधिणमृच्छति ॥ ७२ ॥
इति धीमग्र विशेषाभ्यु नियत्यु ग्रन्थविधायो यागाक्ष श्रीरामा ३—
सगाद उपायदो नाम द्वितीयोऽप्याप ॥

"This is the Brahmika state O Kaunteya (Son of Kunti)! which reached none is deluded; he who remains in it even in the last moments¹ attains the Brahmika Bliss (Brahma Nirvana²) Thus ends the Second Chapter entitled Yoga by the Sankhya In the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad Gita

The mode³ of living of one whose Reason is steady described above is the state of the Eternal Brahma itself (Brdhmi sthitih) Everybody possesses it but is not aware of it. The man of steady Reason has not brought his Soul from outside nor has the Ignorant man lost it. The only difference between them is that the

1 Cf Panchashikha biji prakaranane anto / shlokanuvi virechana
karati / antakile etale marana sumayo emi suchave ebhe. Maranepana
jo advalatbuddhi dridha tba to moksha thilya.—Deccani

2 Cf Brahma nirvana (II 72) i.e extinction—not of consciousness but of the limitations which consciousness vicariously assumes in its con junction with matter or measure (II 14)—in Brahma or Real Selfhood—*The Gospel of Life Vol I*

3 Cf Parthi be tujoprati / je singitai sthitaprajnachhi ritii / ho Para
brahmuchi sthitii / jana tuu / Ho jy .xa tyāsi līhe / parasitu buddhi aiseii na
pīho / pīhe tarī na rāhe / Brahmasthitiiūta / Brahma ītm̄l īpūll /
sthitaprajneii nūbhī galli / itarii nūbhī gamāvili / pari buddhi taamaya
sthitaprajnachhi / *Yathārtha dīpikā*

former has realized the Self through the Grace of the Guru and enjoys his own Bliss, whereas the latter, through the inherent tendencies of previous lives, has continued to identify himself with the body and suffer the pains of the births and deaths of something which is not himself. He, who has once been in this state of the Brahma, is not deluded again (*nainām prāpya vimuh-yati*), for, when one has dipped himself into the ocean of immortality, he does not see the waves or the foam as different from it. Now, if Arjuna were to admit the importance of this state, but urge that it was one which it would take much time and trouble to reach, Shri Krishna says, in encouraging words, that whoso fortunately meets¹ a Master at the very hour of death, and, through His Grace realizing the Self, merges himself into it even for a moment (*sthitvāsyāmantakālcpi*), obtains Salvation (*Brahmanirvānamrīchchhati*). What wonder, then, is there in the fact that an Initiate, who has been making steady progress for some time, becomes free if he dies in this state? In case he lives to complete his course, he undoubtedly enjoys Living-Freedom (*Jivanmukti*). But it is to be borne in mind that, as there is no certainty of life, one must set to work at once, without any loss of time, and follow earnestly the instructions given in this Chapter, which contains an abstract of the whole Gītā. "The wise should take to devotion of the Blessed Lord", says² Prahlāda, "from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it."

1 Cf. Debañña Devīh Pīrabrahmī tīrakam vychishte—Shruti. This happens in the case of persons who are very anxious to have Knowledge of the Self, but are unable to get their heart sufficiently purified owing to their bad actions in the past life.

2 Cf. Shri Bhagwata, VII, 6 1

At the beginning of the Chapter Arjuna who was already in a despondent mood (*Tamtatha kripayavishtam &c—II 1*) having been taunted by Shri Krishna (*Kutast akashmalamidam tyaktvottishtha Pirintapa—II 2 & 3*) is at a loss to know what to do He ventures not to fight for fear of sin and he hesitates to withdraw from the battle for fear of shame He is in a dilemma He surrenders himself therefore to the Will of the Lord and begs of Him to guide him in determining the course he should adopt (*Shadhu mam T am prapannam—II 7*) The Lord takes this opportunity to impart to him Knowledge of the Self and by saying Thou grievest for those that should not be grieved (*Ashochyananvashochastvam—II 11*) begins with the Sâṅkhyâ Philosophy which treats of what is considered by the Shastras as the first step necessary for the acquisition of Knowledge viz. discrimination of the Self from the non Self (*Altmanatmaviveka¹*) He proves against the doctrines of the Dualists and the Mate realists that the Soul kills not nor is he killed (*Nayam hanti na hanyate—II 19*) and sums up the arguments in the 38th verse by asking Arjuna to prepare for battle with equanimity (*Sukhaduhkhhe same kritvâ yuddhaya yujyasva—II 38*) i.e. with a mind free from the pairs of opposites Then He takes up Yoga , in which we are told that if one wishes to cross over the ocean of sorrows he must know the Self who is the Bliss³ spoken of by the Vedas To acquire Knowledge of the Self

1 Cf This is to be done in the company of saints (*dutsangati*) by means of Shravana or hearing (*Mokshahetumdhâ sat msangutirevatra Lakanam prathamam smritamitî*)

2 Cf Mrs Besant says in one of her lectures— It is Karma Yô i the Yoga of Action. But what action? The action which is sacrifice and so it may be fitly called the Yoga of Sacrifice Now this preliminary yoga of action or of sacrifice is sometimes simply called Yoga without any prefix

3 Cf *Shokasya p ram tñrayatu—Sulbhantveva vijijnasitavyam.*

it is necessary to have a pure heart. This statement is corroborated by the Religions¹ and Saints of almost all the nations. The Saint Tukârâma says distinctly in² one of his poems "Make your heart pure and God will come and dwell³ in it" For the purification of heart, the principal directions given are two, viz., (1st) to secure renunciation⁴ (*Sannyâsa*), by avoiding entirely the optional or selfish actions mentioned in the Vedas, and (2ndly) to perform the necessary actions disinterestedly and offer⁵ them as sacrifice (*Tyâga or abstention XVIII.2*) to God (*Yogasthah kuru karmâm sangam tyaktvâ II 48*). This is called Karma Yoga or the Path of Action, the details of which are given in the next Chapter, When

1 Cf 'Vishuddhasattvastu' and 'Thidâ manishi manasâbhiklpto'.

Blessed are the pure in heart, for they alone shall see God.—*The Holy Bible*

Ahura, bestower of pure blessings, and prosperity (and) all knowing, teaches high wisdom, clothed in mysterious words, to those initiated, in consideration of their purity—*Yasna XLVIII 3 Light of the Avestâ and the Gâthas*

2 Cf Tukâ mhane chitta karâveñ nirmala / eoni Gopâla râhe tetheñ—*Tukârâma*

3 Cf The Divinity has not a place more allied to his nature than a pure and holy soul—*The Pythagorean Sentences of Demophilus*

4 This is the second necessary step given in the Shastras for the acquisition of Knowledge It is called '*Ihâmutiaphalabhoga virakti'*

5 Cf Next, we are instructed that Love towards Ahura is revealed only in perfect Self-sacrifice and dedication to His work, of love, peace, progress and good will, and entire resignation to His will, and renunciation of all rewards, resultant from a noble, selfless life—*Light of the Avestâ and the Gâthas*

Dharmate birati joga te jnânâ / jnâna-mochcha-prada beda bakhînâ—*Tulasidâsa* The meaning is "The Vedas declare that, if one does his duty (necessary work) disinterestedly, he secures dispassion If he offers it to God, he gets Knowledge and Knowledge gives Salvation" But if one does optional or selfish (*Sakâma*) work mentioned in the Vedas, he goes to heaven If he does the necessary work but does not offer it to God, he goes to Pitriloka or the world of the dead ancestors

the heart is purified the candidate (*Jyñdsu*) is asked to secure Knowledge (*Buddhan s̄aranam anujichchha—II 49*) through the Grace of the Preceptor¹ (*Āchāryān purusho veda—Sruti*) An Initiate (*Sādhaka*) who has realized the Self though he be persevering in his endeavours (*Yatato hy īpi—II 60*) to become perfect is in danger of being led astray by his senses (*Indriyān haranti prasabham marah—II 60*) owing to the inherent tendencies of his previous lives He is therefore directed to control all his senses and unite his Reason to the Self making Shri Krishna that is the Sūguna Brahma or Personal God his only resort or Supreme Goal (*Tanu sarvam sanjīmja yuktā dūta Matparah—II 61*) The adoption of this course secures for him the Grace (*Prasadam adhigachchhati—II 64*) of the Merciful Father by which his Reason soon becomes steady (*Hyāshu buddhū paryat atishthati—II 65*) He then destroys his Sanchita and Kriyamāna which consist of the impressions of all his merit and sin (*Buddhiyukto jahātiha ubhe sukṛita duṣkṛite—II 50*) and enjoys Living Freedom (*Jitānukti*) till the death of the body which occurs as soon as his Prārabdha is the fruit of past actions in the shape of pleasures and pain to be enjoyed or suffered in this life, is exhausted when he obtains Salvation (*Brahma nirvānam rūchchhati—II 72*) The moral of this Chapter is therefore that everyone who is a Seeker of Knowledge (*Jyñdsu or Mumukshu*) or an Initiate (*Arthārtha or Sādhaka*) must perform faithfully and disinterestedly all the necessary religious social and personal duties which fall to his lot and offer² them

1 *Cf I am the door by Me if any man enter in he shall be saved—The Holy Bible*

2 *Cf Sukṛita vaidika laukika Pindavāl Maja amarpunī tuñ karī tān davā / karisi homisi bhakshīsi deashī te Majamadheśi amarpita teñ shire—Vmana Pandita*

as sacrifice to the Saguna¹ Brahma (Personal God), Who is the Creator of this Universe and the Author of the Scriptures, with the following prayer, fully believing in His attributes especially in the nature of the Kalpavriksha He assumes and make his Reason Steady (*Sthutaprajna*)

"O Merciful Lord, Who art my only resort, let me not be attached to this body or to any of the forms of objects around me, because I find by the Scriptures, as well as by the words of the Saints and my own Reason and Conscience, that they are transient and painful, let me taste the sweetness of Thyself, Who art the blissful essence of everything in this world, let one and all the desires, which cling to me through the inherent tendencies of my past actions, be utterly destroyed, and let me love with all my heart and soul Thee Thee alone."

1 Cf Yo Brahmanam vidadhâti purvam, yo vai Vedâñischa prahinotî tasmai, Tamha, Devam âtmabuddhi prakâsham mumukshurvaî sharanam aham prapadye—*Shruti*

CHAPTLR III (TRITIYODIBA YAH)

SYNOPSIS—A Kriṣṇa who in the world follows
the path of Yoga (Kṛṣṇayoga) first to do
three duties (His return to Kṛishna
Loka—III 5 to III 19) & then full to
his last duty to return to Kṛishna (Vra-
mānām rāmāt) & discharge III 24—III 35
is to do the spiritual (Sādhanā) duties pre-
scribed by the Vedas or any other selfish
(Sākha—III 25) & then work that is not his
own (Pra-dharma bhūti—III 35) and
accordingly to offer them as S. sacrifice to the
Person of God (Yoga vratā—śānti rā-
III 9) which means to control the senses
(Inḍriyāṇīmā—III 11) by having no other
desire (Muktisāṅgah and Asaktah—III 9 and
19) through the Self realization or the Love of
God and to let him self be not the real
doer (Alakurū—vāmūlātmā lāmū-
maryāt—III 27) but the mere spectator of his
actions which are born of the qualities of Nature
(Prakṛitih kriyām īndriyā gunāh—III 27) as
the reward the result of his actions in past
lives (I kṛyate hya asti karmā sārshabha-
kṛitiyārgunāh—III 5).

Oh Sweet Lord! in Thy Love Thou hast assumed
a manifest form O Thou! Who art without Cause and
the first Cause of all and Who dost exist at all times and
in all places Thou abidest in the Higher Worlds Thou
dost not avoid the Lower Regions and Thou livest with

us joyfully here on this earth too! Thou art, however, always to be found only in the company of Saints, where, every moment, Thy names and praises are sung! Although Thou dwellest in us and all around us, yet, Thou art to be realized by discrimination alone through Love, which is nothing but a development of Faith in Thy Scriptures There, dost Thou provide for both the classes of Thy worshippers, *viz.*, those who work with motives (*Sakâma*) and those who work disinterestedly (*Nishkâma*) Pray, explain to us clearly how the former enjoy the pleasures of heaven, which are transitory, and the latter Thy Eternal Bliss through Knowledge, which is the result of Sacrifice. "In the development of Love", says¹ Nârada in his Bhakti Sutras, "one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God" Arjuna listened attentively to the whole of the Second Discourse, which touches briefly all that one has to do to cross over this ocean of grief, but, as he was still unwilling to fight, he grasped firmly the words, which Shri Krishna uttered in the first half of the 49th verse, *viz.*, that action was far inferior to the union of the Pure Reason (*Durena hyavaram karma buddhiyogât*), and puts the following question, forgetting what he had heard about the importance of disinterested actions in purifying the heart—a step absolutely necessary for Self-realization.

अर्जुन उवाच ज्यायसी चेत्कर्मणस्ते मता दुष्टिर्जनार्दन ।

तत्क कर्मणि धोरे भां नियोगयसि केशव ॥ १ ॥

" If Knowledge is thought by Thee, O Janârdana (Destroyer of Men)!, to be superior to action, why,

1 Cf Na tatsiddhau loka vyavahâro heyah kintu phalatyâgîstâtsâdhanancha kâryameva // 62 // Translated by Paul

then dost Thou, O Keshava (Friend of both Brahma & Shiva) ! Impel me to this dreadful action ?

Arjuna expresses in this verse his desire to secure Salvation by following the Path of Knowledge and giving up action (*karma*) which the Lord Himself had declared to be much inferior (*�्रष्टुः चेत् कर्मानास्ते मत्तद्बुद्धिः*) and asks Him why he is forced to engage in war (*किं कर्माणि ग्होरे मम मन्यवासि*) He is not at all afraid of any injury from the deities presiding over Karma because Keshava¹ the God of Gods is his friend and guide Shri Krishna naturally smiled when he heard this question as He thought that the disciple had not understood Him properly Arjuna therefore suspected that he must have missed some point and carefully cast a glance in his mind over all that he had heard in the Second Chapter He was thus able to remember the words of the World Saviour in the second half of the 31st verse vi that there is nothing more wholesome to a Kshatriya than a righteous war (*Dharmaद्द्वि युद्धाच्छ्रेयो न्यत् क्षत्रियस्या ना विजाते*) This leads him to complain in the next verse that his mind is disturbed by the apparently doubtful speech of Shri Krishna to Whom he begs that He may be pleased to declare determinately the course which He wishes him to adopt

व्याप्तिशेषाय वा + पैन दुर्लिङ्ग मोक्षसीप मे ।

तदेवं यद निधित्य येन देयोऽहमामृपाम् ॥ २ ॥

Thou seemest to confuse my reason by ambiguous words ; therefore tell me one thing decisively by which I may attain Bliss

Arjuna means to say here as follows — Thy behests O Blessed Lord ! appear paradoxical Once Thou

1 Of the Brahma isha Shiva / doghe visha jayā to Keshava / to Tu shirin asatil Deva / kliya karitlla malzen // 1ath irthadij lk?

seemest to attach importance to actions, and again to Self-realization These equivocal words, which flow from Thy lips, create confusion in my mind (*Vyāmishi eneva vākyena buddhum mohayasiva me*) Let it not, however, for a moment be supposed, O Merciful Father !, that I lay the blame¹ upon Thee, for I openly acknowledge the folly of the feelings, which arise in my impure mind on hearing them If it be possible for a mother to poison her child, if it be possible for darkness to dwell in the regions of the sun, if it be possible for the moon to burn the earth to ashes, then alone would it be possible for Thee to cause this confusion in the mind of one, for whose spiritual advancement Thou art engaged in imparting the secret Knowledge of the Vedas I am extremely dull. Owing to the inherent tendencies of my previous lives, I am sorry, I am unable to comprehend properly the plain truths, which Thou art so kindly explaining in the simplest possible ways. Pray, forgive my sins, and point out to me, with certainty, as Thou wouldst to an ignorant child, one straight road which would lead me to the highest good (*tadekam vada nischitya yena shreyo'hamāpnuyām*)” Shri Krishna now gives a reply, which clears his doubt and makes him happy

श्रीमत्प्रभातुवाच लोकेऽस्मिन्द्विधा निष्ठा पुरा ओका मयनेध ।
शानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

“ In this world, as I have already said, O sinless one !, there is a two-fold path—that of the Sâṅkhyas² by Knowledge and that of the Yogins³ by actions.”

1 Of Mbînuni Tuññ nñ mohisi / tari vakyenñ Tuññchi bolisi / yñlágññ mudhîtvéñ mñrasin / mohu karitosi heññ vîte // Yathântadipikâ

2 Of Kññ chittishuddhi jyññchi jâli / ñitmati buri kñloññ illi / tyññca nishthâ Myâññ bolih / jañnyoyegen / Yathântadipikâ

3 Of Aho intabkñrma shuddhichâ lîgûn / Ishvarinñ karmachi yojne

By using the word sinless (*anagha*) Shri Krishna gives Arjuna to understand that he need not repent for the complaint he has made as it is natural for even the most obedient disciples to forget for a while in their anxiety to know the truth clearly their delicate relations to the Master In Chapter II 39 the Blessed Lord speaks of the two paths followed in this world (*loka's* *min dvividha nishtha*) one of which is the Path of Knowledge (*Jnana Yoga*) and the other is the Path of Action (*Karma Yoga*) The Path of Knowledge is for those, whose hearts have been purified by the discrimination of the Eternal from the non Eternal (*sāṅkhyāṇam*) They have to meditate on the Self whom they have realised and in order that they may be able to do so with ease they have to control (*sañyamya*) their senses and surrender themselves unreservedly (*Matparah*) to the Will of the Personal God (*Saguna Brahma*) The Path of Action is for those whose hearts are still impure (*yoginām*) They have to do their duty disinterestedly (*nishkāma*) and to offer it to God (*yogasthā*) That is why Arjuna is told that nothing is better for his martial Soul than lawful war After explaining clearly in this verse the distinction¹ between the path of the Sankhyas and that of the Yogins Shri Krishna declares in the next verse that it is not possible for anybody to avoid his duty and acquire Knowledge at the same time

earva ha jana / mhanoni yoga mhanati karmayoga liguna / jañnartha jana
upad shili // Chitrad nandalahari

1 Of Tyāvarī shuddhiutahkaraniśi / ja mayozahā jana sarvaseśi /
chitta shuddhiparyanta karma ashuddhasi / jana sarvashili bohilā //
Chitradanandalahari

Taisē vīhārigama mateśi / adhīsthanī jañnatell / sāṅkhyā sadya
moksheśi īkaliti // Era yogiye karmadhikreśi / vīhāteśi niyāchareśi /
putrata avasareśi / pavate hoilā // Jnaneshvari

न कर्मणामनारंमात्रैकार्ये पुरुषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

“ Man does not attain to the Knowledge of the Self (Naishkarmya literally means ‘freedom from action’) by shunning action ; nor does he rise to perfection by mere renuncements.”

Here, ‘Knowledge’ is called ‘naishkarmya¹’ or ‘freedom from action’, because Knowledge can never become the direct result of action. But, so long as one does not begin² to do any action (*na kārmanāmanāra-bhāt*), it is impossible for him to secure purification of heart, which is necessary for Self-realization (*naishkarmyam*) Therefore, it is said in the first half of this verse, that, by abstaining from action, nobody can ever identify himself with Brahma (*na kārmanāmanārambhānnaishkarmyam punusho'shnu te*) When Arjuna heard this, he thought he would take the holy orders and, by bidding farewell to actions, follow the Path of Knowledge. This makes the Master say, in the second half of the verse, that outward renunciation in the case of a person possessing an impure heart, is utterly useless for gaining perfection (*na cha sannyasanādeśa siddhim samadhyigachchhati*). He now tells Arjuna in the next verse, that, in the nature of things, action is unavoidable

न हि कार्यित्क्षणामपि जातु तिष्ठत्यकर्मण्टात् ।
कार्यते खवशः कर्म सर्वः प्रकृतिर्जीर्णैः ॥ ५ ॥

1 Of Karmiśhu siddham jnānam / nevhe heū t̄sy, vachanam / paranta
karmenūt uddha m̄m̄ / t̄shām̄ jnānam t̄v̄m̄ ho, ॥ L. am 3 urmeñchi na
mihareñ jnānam / mihareñ jnānamā m̄m̄m̄ jnānam / vachanam / vachanam
m̄m̄m̄ heū B. vachanam / vachanam / vachanam / vachanam / vachanam / vachanam // Tathātakṣip ॥

2 The word ‘beginning’ (*Āśrībala*) in this verse refers to reference to G. p̄tr II 10, in which it is stated that in Yama no h. g.
प्राप्ति एव न लभते तो (न लभते एव एव)

No one indeed, ever remains even for an instant, actionless; for, the qualities born of Nature impel every one uncontrollably (not having free will¹), to action.

Here Arjuna is asked that even if he were to avoid religious and social duties by becoming a Sannyāsin (ascetic) how could he avoid personal or self regarding duties? He must eat he must drink he must walk and do many other things necessary for the preservation of his body. The qualities born of Nature would compel him (*prakṛitiyair gunaiḥ kṛtyate karma*) into some act or other every second (*nahi laschit kshanam apy dū tishthatya karmakrit*) whether he wishes or not (*avashah*) just as the wind drives away the dried leaves of trees helpless as they are. I find first of all says Professor Henri Bergson that I pass from state to state I am warm or cold I am merry or sad I work or I do nothing I look at what is around me or I think of something else. Sensations feeling volitions ideas—such are the changes into which my existence is divided and which colour it in turns I change² then without ceasing.

¹ That is in the matter of action. *Vid* Commentary Chapter II verses 49 and 50.

² Cf. The sixth great point of faith which the Mahomedans are taught by the Koran to believe is God's absolute decree and predetermination both of good and evil.—*The Koran* by Sale.

Ahura Himself (is) the dispenser of justice. Howsoever He will so may it befall us.—*Zarathushtra*

Cf. Moreo each object though apparently solid is but an aggregation of particles of matter in a state of ceaseless vibration. Hence even the seemingly solid matter has its ceaseless change. Only it is a change in space. Coming to the mind we find there is change in it also but it is a change of state. The mind is ever running through the laws of association which is similar and dissimilar as Bain puts it. Even when we see the same object again or remember a thought it is not the same object or the object that is repeated again in our mind. There are some additions

But, if any one attempts forcibly to suppress the organs of action, Shri Krishna calls him a hypocrite in the next verse.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा सरन् ।
इंद्रियार्थान्विभूषात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

“The self-deluded man, who sits restraining the organs of action, while thinking in his mind on the objects of sense, is called a person of false conduct.”

The fool (*vimudhâtmâ*), who does not allow Nature to do its legitimate work (*karmendriyâm sañyamya*), is an obstructionist¹, and he must always remain restless, as he is unable to enjoy the objects of sense, which wholly occupy his mind (*ya åste manasâ smaran indriyârthân*). His devotion resembles that of a crane, who stands on one leg with his eyes closed, as if deeply engaged in meditation, but who, all the time, watches for an opportunity to pounce upon a fish that may happen to spring out of the water around him. This is nothing but hypocrisy (*mithyâchârah*). Arjuna is, therefore, warned against committing such a silly mistake, and is advised to follow the course of the Karma-Yogin, which is described in the next three verses.

or subtractions Hence whether we study mind or matter, there is always change, in the case of the former, there is a change of state, which is becoming, in the case of the latter, there is the change of place, which is moving. Hence all are moving or becoming. The universe is nothing but a vast ceaseless change of moving and becoming—*Professor Bergson and the Hindu Vedanta*

1 Of The whole question may be summed up thus The *Self* never even began to act It cannot therefore be said to cease from *act* (XVIII 16)

The bodies are themselves Activity, and cannot therefore cease from *act*. (XVIII 11)

What has been mistaken for cessation from action, is simply the ceasing to confuse one's *Self* with the activities of one's various bodies, gross and subtle A very simple misunderstanding

योन्तप्तियाणि मनसा निरम्भारभैरेऽगुण ।
 पर्मदिष्टे + पर्मगोममनय स विदिष्टते ॥ ७ ॥
 नियत कुरु कर्म त्वं फर्म ज्यापो धामण ।
 रागी रागापि च ते न प्रसिद्धेदपर्मण ॥ ८ ॥
 य ॥ यात्कर्मोऽन्यत लोकोऽय + मरण ।
 तदर्थं कर्म पाते + मुक्त्या भवात् ॥ ९ ॥

But he O Arjuna ! who controlling the senses by the mind and being without attachment, engages in Karma¹ Yoga with the organs of action is far worthier. Do your allotted action for action is superior to Inaction and even the maintenance of your body would not be possible with Inaction. This world is fettered by all action other than what is performed for the purpose of sacrifice to God; for His sake O Kaunteya (Son of Kunti) ! do you perform action free from attachment.

He who restrains his senses by his mind (*astvindrīyāt manasā niyamya*) and begins to do actions which fall to his lot² (*arabhate karmendriyah karmayogam*)

Thus 'cease from action does not mean make your bodies motionless (that would be mere obstructive action) but it means Realise your Self actless at the back of all action.—*The Gospel of Life Vol I*

1 Cf Thus not being motivated by Karma-phala or personal gain acting without *sagga* i.e. impersonally—such is the negative definition of Karma-Yoga. But the elimination of wrong motives is not enough. Negative precept is broomstick morality at best—fit but to clear the way for something positive. That something positive is Sacrifice—*The Gospel of Life Vol I*

Of Jo ina karma nikō kare / tajo kīma fakati // Sakala eamarpe Ishvarahi / tabahi upaje bhakti // Sudara Villā

Perform the duties that come in your way and are imposed on you by karma individual family social national for those are placed there for you by the Lord. A right actor does not go rushing about seeking for activities he takes the activity that comes naturally in his way and strives to perform it perfectly remembering in every function that he is the Lord in action and is not truly the doer of the action (III, 27)—*Discrimination and Sacrifice*

without any desire of fruit (*asaktah*), is certainly superior (*sa vishishyate*) to him who ceases to do any actions. For, "though the ascetic's body may be in the jungle, his thoughts may be in the world. Shri Krishna, therefore, teaches that the real importance lies not in physical but in mental isolation." The word 'Arjuna', which is also the name of a tree, is purposely used here to suggest that the Disciple should avoid remaining inactive, like an inanimate object. Shri Krishna, then, by asking Arjuna to do '*nyatam kai ma*' or 'prescribed duties' for, action is superior to inaction (*kai ma jyâyo hyakarmanah*)—specifies the kind of disinterested actions a Karma-Yogin has to perform. They include all the obligations imposed on the individual by the several religious, moral and social codes of the times he lives in. Supposing one were to avoid these, how would it be possible for him to avoid action altogether, when even the support of the body cannot be accomplished with inaction (*shartrayâtri âpi cha te na prasiddhyedakarmanah*)? And yet, the faithful performance of the 'prescribed duties', without desire of the specific return¹ they bring to you, is not sufficient to effect the purification of heart necessary for Self-realization. For, it is the nature of action, whether it be good or bad, disinterested or selfish, to fetter² (*karma bandhanah*), just as it is the nature of poison to kill. Disinterested actions would, therefore, instead of

1 *Qf* In order that this may be so, man must not only lose attachment to the fruit of action, but he must do all action as sacrifice. The fruits belong to the Lord who guides, the result goes to the Lord, when the action is done as sacrifice, for man has nothing to do with a sacrifice, save with the making of it, and that which is the fruit of sacrifice is taken up by the higher powers and directed to necessary ends.—*Discrimination and Sacrifice*

2 *Qf* *Karmanâ baddhyate jañtuh—Smriti*

taking you to heaven or hell take you to the abode of the deceased ancestors (*Karmanā pitrilokah*) as they too are in themselves unable to prevent the cycle of births and deaths But as the most deadly poisons put into the hands of a skilled physician are able to save life so the very actions which are the harbingers of death offered as sacrifice to the Personal God (*Yagnarthit*) are able to secure immortality The Shruti says that the word *Yajñīl'* means the Personal God (*Yajno rai Vishnuh*) for Whose sake alone (*tadartham*), Arjuna is advised to perform the prescribed duties disinterestedly (*Karma multa sangah samichara*) As one who wishes to secure wealth has to serve a wealthy man and not wealth itself so he who wishes to realize *Nirguna Brahma* (Impersonal God) has to worship *Saguna Brahma* (Personal God) in Whose power alone the Shruti *Yo Brahmadnam uidadhāti purvam'* already quoted says lies the gift of Knowledge This offering or sacrifice of all duties to God is called *Yoga²* or *Dharma³* which means the *Path* or more accurately *Bhagavata⁴* *Dharma* : e the Path

¹ Cf Tari lajna shabdeś Ishvara bijāna / Shruti bi spana svayell bole || Chittadānandalahari

Evam VI huu mhanāvū tetheli / Yajna bolili j theli / to sanguachā alai ethen Bhagavadbhilva || Pathārthat pili

Yajnena lajnasmaysanta Devi—Purnashankta

² Cf Now this preliminary yogi of action or of sacrifice is sometimes simply called *Yogi*, *Yoga* by action the *yogis* (III 3).—Hins on the Study of the *Bhagavad Gita*

³ Cf Svadharma jo b. p1 / to nitya yajna jluu pili || Jñāneśvarī

⁴ Cf kalyana vichāri manasellidriyairvū buddhyāltmanī vñusritasya bhavit / karoti yadyat sānti m paramai Nārāyan'yeti sāmarpayettat || Shrimad—Bhagata

Hetaka athavā abetoka / valdika laukika svābhāvika / Bhagavantil arpo sakalika / yu nālva dekha Bhagavatadharma || Ekanāthī Bhagata

which leads to God'. On the day¹ on which the aspirant begins this sacrifice, the Merciful Lord resolves to release him from the fetters of action. Nay, He actually destroys² the Knowledge-seeker's fetters the very moment. He accepts his service and causes him only to perform such worship of Him, as He deems necessary for the perfect purification of his heart. This is the force of 'Here nothing that is commenced becomes abortive' in II. 40. Up to this time, Shri Krishna has been speaking of only disinterested actions to be performed by the Seekers of Knowledge. He now feels compassion for those, whose minds are not pure enough to give up the fruits of actions and, therefore, proceeds to mention, in the next four verses, the provision made for them in the Scriptures.

सहयज्ञाः प्रजाः सूक्ष्मा पुरोवाच प्रजापतिः ।
 अनेन प्रसिद्धिव्यध्वमेष वौडस्तिवष्टकामधुक् ॥१०॥
 देवान्मावयतानेन ते देवा भावयंतु वः ।
 परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥ ११ ॥
 इष्टान्मोगा ॥ न्हि वो देवा दास्यते यशमाविताः ।
 तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥
 यशशिष्ठाशिनः संतो भुञ्ज्यते सर्वकिल्बैः ।
 भुञ्जते ते त्वर्थं पापा ये पर्वत्यात्मकारणात् ॥१३॥

Mukhya prathama Bhāgavatadharma / sarva karma samarpana Majalā-
 gñi // Yathārthadīpikā

1 Of Evam sarva karmeñ Majalā / jyā dīvasāpāsuna arpuñ lāgalā /
 tyācha dīvasā pāsuna sañkalpa amogha Māzā jālā / krñ moksha dyāvācha
 ātāñ Mi yāteñ // Yathārthadīpikā

2 Of Dāsyā Tuzeñ maja didbhaleñ te kshanīñ bandha asheshahā Tyāñ
 harile / Vāmana sādhana yā uparāntika, hetu tari Tuze puravile //
 Vāmana Pandita

¹ Prajāpatī¹ (the creative element of God), having created, in days of yore mankind and with them the sacrifice said Propagate with this; may this be your Kāmadhuk (giver of the objects you desire) With this satisfy the Gods and may the Gods satisfy you; by mutual satisfaction you will attain the highest good For pleased with the sacrifices, the Gods will bestow your heart's desires And he who enjoys himself without returning what they have given is indeed a thief The good who eat the remains of the sacrifice, are released from all sin; but the bad who cook for themselves only assuredly eat sin

When Brahmā made in the beginning all men he made the sacrifice also (*sahayagnāḥ prajāḥ srishṭvā purā Prajāpatih*) just as milk is created in the breast of the mother along with the birth of the child He told (*uvācha*) them then that they would increase and multiply with sacrifice (*anena prasavishyadhvam*) which would enable them to gratify all their wishes (*eshāvo svishṭakādmadhuk*) They were asked to worship the Gods who would in return yield them Grace (*Devān bhāvaya tanena te Deva bhāvayantu vah*) Thus sustaining each other both would reap supreme good (*parasparam bhāvayantah shreyah paramavapsyatha*) It is natural that the Gods should satisfy the longings of those who pay them their dues (*ishtan bhogānhi vo Deva dasyante yajna bhavitdh*) But they punish him as a thief who takes their gifts without returning anything (*tairdattān-*

1 The term is generally applied to the four faced Brahmā the Lord commissioned to create his single system in the cosmos, i.e. the *Brahmānda*

2 Literally Indra's Cow of Plenty from which each could milk what he wished for

api adâyaibhyo yo bhûñkte stena eva sah). The righteous men, who eat of food after their sacrifice, are free from the sins (*yajnashishtâshinah santo muchyante sarva kilbishaïh*) incurred by the unrighteous, who prepare food for their own sakes alone (*bhunjate te tvagham pâpâ ye pachantyâtmakârânât*). For, when no offerings are made to the Gods, they are dissatisfied, and they hold back the rain. This causes destruction of animal and vegetable life, and the sin falls upon those, who neglect the sacrifice enjoined by the Vedas. In the next three verses, Shri Krishna explains in detail the whole machinery, and shows the importance¹ of action in this scheme of an Universe.

अन्नाद्विनितं भूतानि पर्जन्यादजसंमवः ।
यशाद्विति पर्जन्यो यज्ञः कर्मसुद्वितः ॥ १४ ॥
कर्म प्रह्लोद्विति विद्धि प्रह्लादरसमुद्वितम् ।
तरणात्सर्वगतं प्रह्ल नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥
एवं प्रवर्तितं चक्रं नात्मुवर्तयतीह यः । १६ ॥
अथायुर्दिव्यापामो मोघं पार्थ स जीवति ॥ १७ ॥

“ From food creatures are born ; from rain is food produced ; from sacrifice proceeds rain ; sacrifice springs from action. Know that action has its source in the Vedas ; the Vedas² come from the imperishable Brahma. Therefore, the all-pervading Brahma is ever present in sacrifice He, who here

1 *Qf.* There is the chain of life. Creatures from food, food from rain, rain from sacrifice, sacrifice from action, action from Ishvara—the whole life of the world, the whole reproduction of beings, everything that makes a world, a manvantara in contradistinction to a pralaya, all that depends upon activity, is born of action—*The Bhagavad-Gitâ as Yoga Shâstra*

2 *Qf* Asyamabatobhutasya nihshvasitametad yadrigvedoyajurvedah sâmavedo'tharvângirasa itihâsa purânamvidyâ upanishadah shlokâh sutrânyanuvyâkhyâñanyasyâivaitâni nihshvasitâni—*Brih.*

on earth does not turn round the wheel thus revolving, is of sinful life indulging in the senses, and he, O Pârtha (Son of Prithâ)! lives in vain.

Food produces the blood and semen which form the physical body of creatures (*annâdbhavanti bhutam*) and it also enables them to live. Food comes of rain (*parjanyâdannasambhavah*) and rain comes by sacrifice (*yajnâdbharati parjanyah*). For if no sacrifice is performed the Gods are offended and there will be no rain. Sacrifice arises out of action (*yajnah karma samudbhavah*) as there can be no sacrifice without an action. The Vedas are the fountain-spring of all actions (*karma Brahmodbhavam viddhi*) which they divide into two main classes viz (1) Necessary and (2) Optional. The necessary actions are to be done by all and the optional by those only who seek the fruits. The Seekers of Knowledge are however, enjoined to perform the necessary duties only and to offer them as sacrifice to God. The offering or sacrifice consists in the conviction that all actions are wrought by the qualities of Nature and that the seeming actor is not the real doer¹ and in having no other desire than Knowledge or Love of God. This would purify² their hearts and enable them to acquire Knowledge of the Self through the Grace of the Preceptor (*Guru*). This idea of sacrifice is expressed by the Christian and other

1 *Cf Mi eku karma karta / nishi uthoñi nedî abanta / teñi larmachi svabhavatîñi / arpi Shri Ananta Ishvarateñi // Ekanîhi Bhâgarata*

Nirahetuka nirahañkareñi Brabmârpana sahajachi hoti—Ranganatha Stomî

2 *Cf Jeñi kiu karma nitya naimittika / jeñi kiñi varñashrama niyamaka / teñi karuniyâñi samyaka / Ishvariñi arpaveñi // Tenefi hoyna antahkarana shuddhi / kshayateñi pâve pâpasamriddhi / Ishvariñu prema niravadhi / bhakti upaje // Ranganatha Stomî*

moralists by the term 'resignation' to the Will of God'. The Vedas emanate from the indestructible Brahma (*Brahmāt śāra sarvudbhavam*) at the renovation of the whole creation, and again emerge into it at the end of the world. Now, although Brahma is all-permeating (*sarvagata*), yet, a description of its attributes and the means for its realization are to be found in the Vedas alone. But, wherever there is sacrifice, there are the Vedas too, and wherever we find the Vedas, the Brahma is also to be found there. For this reason, Shri Krishna says that the all-pervading Brahma stands revealed at all times in sacrifice (*tasmāt sarvagatam Brahma nityam yajne pratishthitam*). The force of this argument may be clearly understood by the example of the cow, whose milk, though it pervades the whole body, is to be obtained from the breast only, and not by squeezing the tail. The Brahma is also said to be present in sacrifice, because even those, who do the optional duties, ultimately realize the Brahma. For, when after a

1 Cf. Resignation to the will of God is the whole of piety, it includes in it all that is good, and is a source of the most settled quiet and composure of mind. Nature teaches and inclines us to take up with our lot, the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it, but when we can add that this unalterable course is appointed and continued by Infinite wisdom and goodness how absolute should be our submission, how entire our trust and dependence? Our resignation to the will of God may be said to be perfect when our will is lost and resolved up into His, when we rest in His will as our end, as being itself most just, and right and good
Joseph Butler, Sermon XIV

The great doctrine then of the Koran is the unity of God... The other part of the Koran is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true God and *resignation to His Will*.—*The Koran by Sale*

long time they get disgusted¹ of the worldly pleasures and happen to learn from the Vedas themselves in which they have full faith the true meaning of sacrifice" (*L sace* sacred and *sacere*—to make) "i.e., that which makes actions sacred or in other words that which removes the sting of actions they too begin to perform the necessary duties alone disinterestedly and offer² them to God and in due course become free from the fetters of action. He however who does not follow the wheel thus set in motion (*etam prar arititam chakram n̄dnu irtavatihayah*) leads a sinful³ and sensuous life and lives to no purpose (*aghayurindriyārdmo mogham saji ati*). He is a beast in the form of a man—nay even worse than that—he is a mere burden to the world and is destined to go to hell. When a Pandit asked Swami Vivekananda if there was any harm in giving up Sandhyā Vandana or prayers performed in the morning noon and evening which he had had to do for lack of time the latter cried out What! Those giants of old the ancient Rishis who never walked but strode like whom if you are to think for a moment you would be shrivelled into a moth they, Sir had time and you have no time! In the next verse Shri Krishna mentions the period up to which it is incumbent upon the aspirant

1 Cf At last satiety begins to replace craving and slowly with many relapses into forthcoming consciousness begins to turn inward, and a decreasing interest in the not Self permits the growth of an increasing interest in the Self. The man enters definitely on the Nivritti Marga the path of return.—*Methods of Yoga*.

2 Cf Sincere sacrifice consists in dedication of good thoughts and actions of righteous philanthropists.—*Yasha 111 IV 2*

3 Cf Devlchiyl childe / Devl dyAvell jel jell ghade // Tular ma

4 In this verse the Lord proves the statement made in the second half of the 13th verse, i.e. but the bad who cook for themselves only assuredly eat sin (*bhunyate te traham papu ye pacit antyal nukuran t*)

to perform scrupulously the duties enforced by the Scriptures. In the 12th, 13th and 15th Bhakti¹ Sutras of Nârada, it is stated that the observance of the sacred laws as well as of the social customs and usages are to be continued by the Jnâni, only until there is fear of a fall, but he has to take care of his body as long as he lives.

यस्त्वात्मरनिरेव स्यादात्मतुस्त्वा मनवः ।

आत्मन्येव च संतुष्टस्त्वा कार्यं न विधने ॥ २७ ॥

"But the man, who is attached to the Self only, who is satisfied with the Self and who is utterly content in the Self, has nothing to do."

But², when one has secured Knowledge of the Self by Karma Yoga, and has, by constant practice and dispassion, cultivated such a Love for the Self that he desires nothing but the Self, his Love is said to be unadulterated³ (*Avyabhichârim*). Then, although his eyes of the flesh see the material objects around him, they do not produce any desire for gratification in him, as his purified Reason realizes nothing but the spirit everywhere. Does not a chaste woman see the male world? She does, but as in her loving heart is enshrined only one male, who is her dear husband, she is, as far as sex emotion is concerned, not at all affected by the virile forms which appear before her. In the same way, an Initiate, who is

1 Cf. Bhîṣmata nischayaddîrdhyadurdhvam ehiṣtra rakshanaṁ // Anyathā pītityā shankayā // Loko 'pi tîvra deva bhojanādīvya pîrastvâshariṇîdharanādīvih

2 Cf. Atale sudhi mandâdhikâtri ashuddha sattvane uddeshi karmani yogyatâ bûtiñvi Tyare karmani kartavyatâ lone nathi, te have 'pana' ema suchanâthi shresthâtria bûtiñvi lahechhe.—*Dinedi*

3 *Vide* Introduction, 1st para

Of Ātmakridîmarathî kriyâvânesha Brahmanvidâm varishthah—*Mundala*.

attached to the Self only (*gastu itmaratirevasydti*) is a proof against all the temptations of the world and he is said to have nothing¹ to do. But if the aspirant possesses a Love for the Self and at the same time rejoices in material enjoyments also he must do the actions enjoined by the Vedas in the manner² described in the 24th verse of Chapter XIII. He will thus be exempted from the obligation only when by sufficient practice in concentration he secures such a state of mind that he does not feel satisfied with anything but the Self (*dtmatriptascha*). A Brahmana however who is desirous of food (*annaratah*) is satisfied with a hearty meal (*annatriptah*) but is thoroughly pleased (*santushtah*) only when he gets some present or gift (*dakshinā*). Such is not the case with this aspirant who is utterly content in the Self (*dtmanyaatacha santushtah*) because his Reason itself becomes the Self and sees the Self in everything. Then alone he is free to give up actions (*tasya karyam na idyate*) if he chooses the reason of which is explained in the next verse.

नैव तस्य ऐतेनाद्यो नादुतेनैव पश्य ॥
न चास्य सर्वभूतेषु एक्षिद्वेष्यपापय ॥ १८ ॥

* He has no interest in anything that is done nor in anything that is not done in this world, nor does any interest of his depend on any being.

If he does any action he sees no merit in it (*naiva tasya kritenartho*). If he omits to do any action in this world he incurs no sin thereby (*nakritencha*

1 Of Shauchaschamanam enīnam na tu cheda yācharet / anyātischa
niyamā jañāti yatha ham illayeshvarah // Shri BI gatata

Of Dhyānena Ātmāni pasbyanti Karṇayo ca cibpare—
B G XIII 1

Brāhmaṇam Brāhmaṇavīś—*B G IV 24*

kaschana), and is, therefore, not afraid of any punishment. He stands in need of no help from all the living¹ things in the Universe (*nachâsyâ sarva bhuteshu kaschidarthâ vyapâshrayah*), whether they be Gods or men, as he has no desire whatever for any of the objects of this or the next world. He has secured everything by becoming everything himself. Who would venture to ask him to do anything or not to do anything, for whom, as a matter of fact, nothing like action² exists, and who walks³, as it were, on the very head of the Vedas themselves, whose function it is to dictate rules of conduct to all mankind? He acts⁴ as it suits him. The Vedas and the Shastras are meant for the enlightenment and guidance of the ignorant, or of the aspirants who are still imperfect (*Sâdhaka*). If the latter do not observe them, there is fear of a fall (*Anyathâ pâtitya shankayâ Nârada*) In this verse, we find a description of a Perfect Man. In order that Arjuna may, in due course, be able to reach that stage, he is advised, in the next verse, to do first the prescribed duties disinterestedly.

तसादसकः सततं कार्यं कर्म समाचर ।
असको व्याचरणकर्म परमाभोति पूरुषः ॥ १९ ॥

1 Cf Devarshibhutâtmanrinâm pitrinâm na kñikaro nâyamrini cha râjan—*Shri Bhâgarata*

2 Cf From the standpoint of the illuminated Self there is no karma. For the man, who has come to know himself and is content with himself, no action exists. For him there is nothing to be done so far as he himself is concerned, and hence he has no self-regarding purpose which can be fulfilled by the manifested universe. For, he lives in the Eternal while karma belongs to the plane of phenomena—*Studies in the Bhâgavad-Gîtâ*

3 Cf “Vartate Shruti murdhani”

Na lâja tina lokaki na bedako kahyo kare—*Sundaradâsa*

4 Jnasya nârthah karmatyâgaih nârthah karmasamâshrayaih / tena sthitam yathâ yadyattattat tathaiva karotyasan // *Yogavâśishtha*.

* Therefore, without attachment always perform in the proper way action which needs be done for a man performing action without attachment, attains the Supreme

For the purpose of gaining the purification of heart which is necessary to acquire Knowledge of the Self the perfection of which secures freedom from all obligations (*tasmāt*) Arjuna is asked here to perform always (*satatam*) such actions¹ as are imposed on him as duty (*karyam karma*) without desire of fruit (*asaktah*) and to offer them as sacrifice to the Personal God (*Saguna Brahma*) This offering is implied in the word *samachara*² which means perform in the proper way that is the way of sacrifice is already suggested He who (*puruṣah*) thus performs his duty with a spirit unattached to anything (*aakto hyacharan karma*) but Self or God³ enjoys the highest Bliss (*paramāpnoti*) In the next verse Shri Krishna quotes the authority of the Saints in support of action which upto this time He defends on the strength of the Scriptures only

कर्मणाय हि सत्सिद्धिमार्दिपता जननामय ।

लोकसरहमेवापि सपूर्व्यनकुर्मद्विसि ॥ २० ॥

1 Cf Tametamvedīnouvachanena—B 1h 4 4 3

2 Cf Samachara mhanajcejo pralāra / tyā prakāreñ samyaka sechara / samyaka mhanatilī hū bhūva kīlī dhāra / yāsa purvolta Vishnuanamarpana vīdhicha // Tathā rtī ady iti

Mhānāni tuu nlyatu / sakala k marabitu / hoṇiyāñi uchitū / dharmu rāhata // Jñ' ncs/ ta :

3 Cf All desires have to be destroyed save the desire for the Self. That one desire must rem in for that is of the nature of the Self The love of the Self for itself is its own very nature and that remains in the sunlight when all the shadows of desire for the lower worlds have gone The desires that here you know they belong to the bodies and pass with the bodies the desire for the Self ever remains and by that which leads to Self realization you become immortal —The Wisdom of the Upanishads

" By action alone did Janaka and other (Saints) attain to the highest perfection ; moreover, having due regard to the welfare of the people also, you should perform action."

In the first half of this verse, Arjuna is told that Janaka¹ and the rest of the Saints (*Janakādayah*) reached the Supreme Goal of Human Life by performing their duties (*karmanaiva hi sañsiddhumāsthitā*) in the manner stated above. When he heard this, he thought to himself that, if action was not necessary for one who was attached to the Self, satisfied with the Self and utterly content in the Self, why should not the Merciful Lord impart the Knowledge of the Self to him, as he had already surrendered² himself absolutely to Him and had no desire whatever of any worldly object, not even of preserving life ? He also remembered the authorities, which regard the non-performance of the necessary duties excusable³ in the case of those imbued with Bhakti (*Love*) or Vairāgya (*Dispassion*). Shri Krishna perceives this, and says, in the second half of the verse, that even if Arjuna were to be a Jnāni or Bhakta, he was bound to embrace action, at least for the upholding⁴ of the world (*lokasaṅgrahamevāpi sampashyan kartumarhasi*). In the next verse, He gives the reason for this precept

1 Cf One of the royal Sages, who was the disciple of Yājnavalkya and the father-in-law of Shri Rāma

2 Cf Shishyaste'ham shādhi mām Tvām prapannam—B G II 7

The Preceptor, however, is unable to impart practical Knowledge unless he directly asks 'What is Brahma'

3 Cf. (1) Tāvatkarmāṇī kurvita na nirvidyeta yāvatā / Matkathā-shravanādau ashraḍḍhā yāvannajāyate //

(2) Matkarma kurvatām puñśām karmalopo bhavedyadi / tat karma teshām kurvantī tisṛḥkotyā maharshayah // *Shri Bhāgavata*

4 Cf Agāt loka sanmārgīñ lāvane / tyū nāñva 'lokasaṅgrahapana' // *Yathārthadīpikā*.

पवदाचरति वेष्टसात्तदेवेतो जन ।

स यत्प्रमाणं कुते लोकान्तर्यते ॥ २२ ॥

"Whatever a great man does that other men also do; whatever he holds as authority people follow

We find actually in the world that whatsoever the elders do is copied without any efforts by the youngsters (*yadyad icharati shreshthastattader taro janah*) Very few care to go to the root of things Majority of men follow blindly¹ those whom they consider to be superior to them in age position knowledge or experience That authority indeed which the best men accept becomes the religion² of the multitude (*sa निरामद्वाम् कुरुते लोकासाम् अर्तते*) The Shruti³ also advises us to follow a wise and religious Brahmana whenever we have any doubt as to the course we should adopt on any occasion It befits therefore even a Sage⁴ not to give up action lest the common⁵ people might be discouraged to do their duties In the next three verses Shri Krishna gives His own example in support of this argument

न मे पार्वीस्ति ५ र्त्व्य त्रिषु ओष्टुपु भिर्चन ।

नानवासमवासन वर्ते परं च कर्मणि ॥ २२ ॥

Dekhal pr ptilr hi jile / je nishkamati pitale / teyābhī kartritva
asūl urileil / lokān līgī // Jaineshvari

1 Of Mārgīl andhīsareil / padbhāl dekhānāhī chile jalal / ajnl
prakatīvā dharmu taisi / jinatena // Jn esvari

2 Of Etha vadila jeñi jeñi kariti / teyā nāvāl dharmu thevitli / tochi
era anoshthiti / sūmī ya sūkala // Jaineshvari

3 Of Atha yadi te karma Ichikitsa / vrittavichikitsa / va ey t // Ye
tatra Brīhmanāh samadarshināh yuktayuktāh aluksha dhūrmakāmīh
syuh yathā te tatra varteran tathā tatra vartethāh—Tatleriya 1.11

4 Of Hell aisei ase arabbileil / mbanauñi karma na sandaven /
vishesheil acharileil / li e santiu // Jaineshvari

5 Of Jash vartato loha kalyānakārī / jagīl vartati sarva hi tyā
prakārīl // Ramaddsa Siolmi

यदि द्युहं न वर्तेयं जातु कर्मण्यतंद्रितः ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थी सर्वशः ॥ २३ ॥
 उत्सीदेयुरिमे लोका न कुर्वी कर्म चेदहम् ।
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः २४ ॥

“There is nothing, O Pârtha (Son of Prithâ) !, in the three worlds that I need do, nor anything unattained that I might attain ; yet, I do engage in action. For, if I did not, at any time, engage in action without sloth, mankind would everywhere follow in My path, O Pârtha (Son of Prithâ) ! If I did not perform action, these worlds would fall into ruin, and I should be the cause of confusion of castes and the destroyer of these offsprings.”

Shri Krishna, the Lord of this Universe, Who is evidently not bound to any work in all the three worlds (*na Mc asti kai tavyam ti tishu lokeshu kinchana*), and for Whom nothing remains to gain (*nânavâptamavâptavyam*), still mingles in action (*vartta evacha kai mam*). And why ? Because, since all men look to Him for guidance (*Mama vartmânuvan tante manushyâh saivashah*) for, those who do not do so, do not deserve to be called men if He did not ever act untiringly (*yadi hyaham na varteyam jâtu karmanyatanditah*), they would be idle and actionless. Thus, if He withdrew from work (*na kuryâm karma chedaham*), these worlds would be destroyed (*utsideyimime lokâ*). Or, if, having taken birth in a Kshatriya family, he were to do the duties of a Brahmana or a Vaishya, others would follow his example. The result would be an intermingling of castes and utter ruin of the world’s population, for which He would be held responsible (*sankara-syacha¹ kartâ syâmupahanyâmimâh prajâh*) In the next

¹ Of Teñhi kariñ anya dharmeñ tari yâ bhrashtati prajâ—*Samashloki*
 Santâna parapurushâ pâsunî / hoya teñ sankara mhanoni //
Yathârthadipikâ.

verse has ever told us that when a Wise Man performs actions with an eye to keep the people to their duties he should take care to do so without any attachment

॥१८॥ अपि ते या गुर्विनि ॥

गुर्विनि इत्याहुः शिष्येष्व इत्यनुष्टुप् ॥१९॥

To the Ignorant O Bharata (Descendant of Bharata) act from attachment to action so should a Wise Man act without attachment wishing the welfare of the people

One who has no knowledge of the Self is naturally attached to actions (*Itih Iswari id hrah kar iti*) because he fully believes that action alone will do him good. And he too is not wrong in his belief for if he does not do the prescribed duties and offer them to God he has no chance of acquiring knowledge. But if a Wise Man were to act with a similar attachment, how could he be said to have faith in the all pervading Brahman? If he says on the other hand that he would give up

1 Of the many marks I can now see Europe is the chief between materialism and only the philosophical idealism of the Higher Christian culture from which it started by the Christian cross itself - of the three there it has definitely reacted into a practical idealism no social practical spiritual devotion ... At the best it is practical ethical social pragmatism a true humanitarian. Now all these things are good are especially needed at the present day are part of the divine Will or they would not have become so dominant in humanity. Nor is there any reason why it did not mean the man who lives in the Brahmic consciousness in it. God being should not be all of these things in his action he will be if they are the ideal of the age the Yoga Dharma, and there is no yet higher ideal to be established no great radical change to be effected. For I is as the Teacher points out to his disciple the best who has to set the standard for others and in fact Arjuna is called upon to live according to the highest ideals of his age and the prevailing culture but with knowledge, with understanding of that which lay behind and not as ordinary men with a following of the outward law and rule — Essays on the Gita by Baba Ananda Ghose

actions altogether, he would not be able to do 'lokasangrahā'¹. He is, therefore, asked to work unbound (*kuryādvividvān asaktah*), with the sole aim of bringing Deliverance and Bliss to the world (*chukirshurlokaśāngraham*) In the next verse, Shri Krishna advises the Wise to encourage faith in action in the minds of the Ignorant, without allowing their own Knowledge of the Self to be affected in any way thereby.

न बुद्धिमेदं जनयेदशानां कर्मसंगिनाम् ।
जोपयेत्सर्वकर्माणि विद्वान्त्युकः समाचरन् ॥ २६ ॥

"A Wise Man should not perplex the minds of the Ignorant, who are attached to action, but, acting with perfect Knowledge, prompt them to all action."

It is not safe to disturb the convictions of the Ignorant who are bound to action (*na buddhibhedam janayedajnānām karma sanginām*), for, they sustain their lives on the fruits of actions only Where is the use of feeding on sweetmeat an infant, that can scarcely digest its mother's milk? If a Wise Man were to speak to the Ignorant of the superiority of Knowledge, they would not be able to accept the truth, owing to the impurity of their hearts The consequence² of it would, on the other hand, be only to create a distrust in them with regard to the performance of their duties And, if they perchance neglect them, they would not only never acquire Knowledge, but also miss the happiness, which they would have otherwise enjoyed in this as well as the next world Their case would be similar to that

1 Of 'World-Redemption' The Sanskrit term used is 'lokasaṅgrahā', the 'grasping together', the 'holding together', the 'welding together' of the 'peoples' (*loka*)—*The Gospel of Life, Vol I*

2 Of "Ajnasyārdha prabuddhasya sarvam Brāhmaṇi yo ṛadet / māhān-rayajāle shusate na viniyojataḥ //"

of the fox in the fable who lost both the little bit of flesh in his mouth and the big fish in the river A Wise Man therefore should make the Ignorant apply themselves to all action and he should himself also do the same in the proper way (*yosha yet sarvakarmāni tividvān yuktah saridharan*) But at the same time he is warned not to forget even for a moment that he is the real Self the spectator and not the doer of action and that there is nothing like action to him This is the force of *Yuktah* As both the Wise and the Ignorant appear alike when they do actions Shri Krishna points out the difference between them in the next two verses

प्रते विषमाणानि गुणै वर्मणि सवरा ।
अहं तद्विभूतमा पतापमिति म यते ॥ २७ ॥
तत्त्वविद्धु मधाराणो गुणामेविमाणाणो ।
गुणा गुणौ प्रति इति मत्पादनं जते ॥ २८ ॥

* All actions are done by the qualities of Nature ; the Self deluded by Egoism thinks himself the doer But he O Mighty armed ! who knows the essence of the difference (of the Soul) from the qualities and actions believing that the senses deal with the objects of sense is not attached

The qualities² of Nature i.e. Sattva or the mind Rajas or the senses and Tamas or the body formed of the five principal elements are the real doers of action (*prakritich kriyamānāni gunaih karmāni sarvashah*) The Ignorant Man whose conviction is that he is himself the body being unaware of this fact imagines 'I am the doer' (*ahankāra vimudhalma kartāhamiti manyate*) But

1 Of Ag1 Apaṇachi varayakta bouna / mhanajo nīṣantara aṣonī adva-
dhāna / Apaṇa svayesi janatīhi neona / akartā Apaṇa aṣeñi hi jīne ||
Oṁśad nandalaha !

Of Mayūrata prakritim vidyāmalyinantu Maheshvaram—Shreeta # 10

such is not the case with the Wise Man (*tattvavittu*). By separating spirit from matter, which includes all the materials necessary for action, he has realized the Self, who is far beyond even the feeling of Ego (*Aham*). He is unattached to action, because he knows that it means nothing but the acceptance by the senses of their respective objects (*gunâ guneshu vartanta iti matvâ na sajjate*) He is, therefore, the mere spectator or looker-on, as the cowherd is when the cattle are grazing. He is totally unaffected by actions, as the sky is by the wanderings of the birds, or the sun is by the multifarious transactions of the world. This is the meaning of the truth¹ or essence (*tattva*) of the difference² of the Soul, or spectator, from the qualities or senses and actions or acceptance of sense-objects (*gunakarma vibhâga*), he knows The distinction, then, between an Ignorant and a Wise Man with regard to *actions* is, that the former identifies himself with the body and considers himself to be the *doer of them*, whereas the latter identifies himself with the Brahma and becomes an unattached³ *spectator of them*, which he recognises as the dealings of the senses with the sense-objects. In the next verse, Shri Krishna advises the Wise not to upset the minds of the Ignorant, who are attached to the fruits of action.

अकृतेर्गुणसंभूदाः सज्जते गुणकर्मसु ।

तानकृतविदो मन्दात्कृतविद्विचालयेत् ॥ २९ ॥

“ Those, who are deluded by the qualities of Nature, are attached to the actions of the qualities. A man

1 Of “ Tattvam yathâtmayam vettiti tattvavit ”

2 Of Indriyeñ mbanâviñ guna / karma vishaya grahana / guna karma vibhâga kalaneñ / itukefichi // Yathârthadipikâ

Vibhâjyate sarveshâm janânâm vilârinâm bhâsakatvena prithag-
bhavati iti vibhâgah

3 Of Kîñ akartâ tarî jari navhe âsakta—Yathârthadipikâ.

of perfect Knowledge should not unsettle these dull men of Imperfect Knowledge'

The Ignorant Men for want of Knowledge of the Self identify¹ them selves with the three qualities of Nature mentioned above viz- Sattva or the mind Rajas or the senses and Tamas or the body (*prakriterguna sammudhih*) They therefore indulge themselves in the actions enjoined by the Vedas considering themselves as the doers of them and are over-anxious to enjoy the fruits attached to them (*sujante gunakarn asu*) Such men are called dull (*mandan*) and are said to be blinded by partial knowledge (*alritsna idah*) because they are too slow to comprehend the highest aims of the Vedas They are therefore not to be given instruction (*na nichalajet*) in disinterested (*nishkrama*) actions by the man of perfect knowledge (*krtsna id*) as it would only cause them to stumble Although Arjuna has not yet acquired practical knowledge of the Self he is made to hear precepts meant for the Wise (*Atmajnani*) only because the Blessed Lord wishes to favour him with the necessary Knowledge and make him work for the welfare of the people In the next verse therefore Shri Krishna repeats the advice already given to Arjuna to offer all his actions to Him as sacrifice even when he has realised² the Self

मयि भवाणि व माणि भन्यस्यापात्मचेतसा ।
निराकरिन्ममो भूत्या युक्ष्यस्य विनाशर ॥ २० ॥

Dedicating all actions to Me with a mind centred in

1 Of Tasi prakritiche jo kili purvokta guna / deha indriyesh anil ant hkrana / tay stetlechhi atmavesh m nitase purna / svarupa sphurana nihin mhanon || Chit sad nandalakari

- Of Kili jndana jilly lvar / k rmarpana Mire thali karili / jeji purviil bollili Hari / teli yil prasinglu dridha karito ya shloklu // Yatharthadipika

the Supreme Self, engage in battle without desire, egoism and mental fever."

In the 9th verse¹ of this Chapter, it is stated that the world is fettered by all action other than what is performed for the purpose of sacrifice to Yajna or Vishnu, Who is Shri Krishna Himself. Therefore, He asks Arjuna to surrender all actions to Himself (*Mayi sarvâni karmâni sannyasya*) Arjuna would then naturally ask, 'How am I to do it?' The reply is '*adhyâtmâ² chetasâ*', which means 'when you do actions, you must remember that everything is God' But this would be possible for Arjuna to do, only when he is without desire (*nirâshih*) and is not affected by 'I'ness or 'My'ness (*nirmamo*). In this way, therefore, he is asked to fight heedless of consequences (*yuddhyasva vigatajvarah*) If he does so, he would be convinced that he is actionless, and he would be able to see Brahma itself in actions and would soon reach perfection. This dedication of all actions to the Personal God, by one who has realized the Self, is also recommended in the 24th verse³ of Chapter IV. In the next verse, Shri Krishna says that even those, who do not possess Knowledge, would be saved⁴ if they offer all actions to Him

ये मे मतमिदं नित्यमनुतिष्ठुंते मानवाः

अद्वावन्तोऽनसूयंतो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

"Even those men, who always practise this ordinance of Mine, full of Faith and not captiously, are freed from action."

1 Cf. *Yajnârthât karmanonyatra loko' yam karmabandhanah*

2 Cf. *Kiñ adhyâtmachitteśi karuni / sarva âtmâ aiseśi smaromi / âshâ mamatâ rahita houni / karin karma // Yathârthatadipikâ*

3 Cf. *Brahmârpanam Brahma havir Brabmâgnau Brahmanâhutam.*

4 Cf. *Âtâñ nasonihi jnâna / Maja sakala karmârpana jana / karitila tehi Madhusudana / taratila mhanato yâ shlokîñ // Yathârthatadipikâ*

Even those Ignorant Men who in conformity with the view expressed by the World Saviour, always perform the necessary duties enjoined by the Scriptures disinterestedly and offer them as sacrifice to Him (*ye Me matamid i mityamanutishthanti mātrā dh*) would secure purification of heart acquire Knowledge of the Self and be released from the bonds of action (*mucchjante tepi karmabhīh*). But to gain this end two things are necessary :— (1) the aspirint must be full of Faith in and Love for the Lord (*shraddha anto*) and (2) he must regard Him as blameless and not unreasonably find fault² with Him (*anasuyānto*). The details of both the points are given³ in B G IV 9-10 and V 14-15 respectively. In the next verse Shri Krishna describes the fate of those who do not care to follow the path recommended by Him.

ये त्येतदम्यस्युपतो गानुतिष्ठति मे मतम् ।
न पूर्वा विमृदास्तापिदि न दानचेतस ॥ ३७ ॥

⁴ But those, who carp at My ordinance and disregard It know them to be deluded in all Knowledge devoid of sense and doomed to destruction.

Those who are attached to the fruits of actions and have implicit faith in the optional (*Sākṣma*) duties mentioned in the Vedas are the followers of the path of forthgoing (*Pravṛitti Marga*). They find fault with the path of return (*Nivṛitti Marga*) where the necessary

1 Of Mhanuni mhanato kili shraddhā anta / shraddhāl bhakti ti karuni yukta / Ani Māre thālī assayrahita / kili dosba na thevanen Majavari || Yathārti adipik :

2 Of laya dohkhātmasākī karmāchāyā thālī / Ishvarcī amhāl prerilek pābilī / yā Ishvardesi sārvathā kripāchī n bīlī / alīhi asuyā kahīl na kariti je || Chitradanandatahāri

3 Of Janma karmāchā Ma divyam Madbhivamgatah and Na kartritvam na karmāl tena mubhyanti jantavah

duties alone are to be performed disinterestedly (*ye tvetadabhyasuyanto nânutishthanti Me matam*). How can we expect them, under such circumstances, to abide in the teaching of the Lord? Their entire wisdom is wholesale folly (*sarva jnâna vimudhân*) They think they know the Vedas, but they know nothing. They are wanting in discrimination (*achetasah*), because they mistake the flower for the fruit, and they are destined to be ruined¹ (*nashtân*). When Arjuna saw that the God of Gods was displeased with those, who performed actions with an eye to material good, he entertained some doubt as to whether He disliked those also, who, having Knowledge of the Self, were found indulging in objects of the senses This, Shri Krishna solves in the next two verses.

सदर्शं चेषुते स्वस्याः प्रकृतेज्ञानवानपि ।
 प्रकृतिं यांति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
 इदिद्वयस्येद्वयस्यार्थे रागद्वेषौ व्यवस्थितौ ।
 तयोर्निं वशमागच्छेत्तो द्वयं परिपन्थिनौ ॥ ३४ ॥

“Even a man of Knowledge acts in consonance with his own Nature ; all beings follow Nature ; what can restraint do ? The objects of the senses will stir the senses to like and dislike ; one should not yield to them ; they are foes, who throw obstacles in the way.”

1 Cf On the Pravritti Mârga the man is born again and again, brought to birth by desire, and born into the place suitable for the fulfilment of his desires, and each birth forges new links in the lengthening chain which binds him , on the Nivritti Mârga the man is born for the payment of the debts incurred by his past, and each birth breaks some link of the shortening chain which binds him ... All the instructions in the Gîtâ are for the consciousness on the path of return (*Nivritti Mârga*). They are useless, inappropriate, even harmful, for one who is still on the path of forthgoing (*Pravritti Mârga*)—*Methods of Yoga*

Even a man who has realized the Self is bound to do actions as his Nature¹ bids him (*s idrisham cheshtatu s asy iha prakrityen hi eti m ipl*) for it is the result of the actions of preceding lives which he cannot avoid. The Prakrti (Nature) is so powerful that when the time for action comes it makes him restless until he acts in conformity with it even against his resolution to act otherwise (*prakritum jānti bhūtāni nigrahah kim karishyati*)

'It is not', therefore 'what you do but what in your feelings and your thoughts you are' which determines whether you are a Wise Man (*Jñāni*) or not. Whence then does the Prakrti acquire so much strength as to cow down even a Wise Man? She acquires it from the Personal² God Himself Who forms the bodies of creatures out of their own actions and in accordance with their last wishes just as a mother prepares various dainty dishes for her sons out of their own earnings. These bodies bear fruits at the determined times in the shape of actions and enjoyments or sufferings which no power on earth or in heaven can change. When it is not possible for anybody to prevent even trees from bearing fruit what living being would venture to contend against this Law of Nature? All must and do obey it. It is a hopeless task to resist. This is the reason why

1 Cf. Tam vidyl̄ karmaśi e t̄ vārabhete p̄ rva prajā ha—Bṛih
4 4 2

Prārabdha karmaṇām bho ḍevara k̄ layah—S/rucl

Jñānīo pana e prakrtīci asarathī cibhutī nathi kem ke temano pana
maranaparyanta pr̄rabdha bhog vāvun pada ebhe Atre prakrti shabdnano
artha eo ebhe ke dharmādharmānī sifskṛatīl̄ pr̄pta karell anādi
viseansi—Dīrḍi

— Cf. Jivālucheflchi nivaduni karma / sharireṇ Lari Saguna Brhma /
jari gelī vlsanā bhrama / to pr̄rabdha yathī l̄lili bhogavi // Yathā rt̄a
d̄pika

Ishvarah sarva bhutinām.. yantrārudhāni m̄ jayā—B G XIVIII 61

even such a great Sage as Vasishtha Rishi, the Preceptor of Shri Râma, 'wept for the loss of his sons, and would not be comforted'. Then, the question arises, 'if Nature is so potent, what is the good of the Shastras¹?' The answer is, 'Nature only acts through our likes and dislikes. Withstand them and, then, you can follow the Shastras.' The senses naturally love some objects and hate others (*indriyasya indriyasyârthe râgadveshau vyavasthitau*) The Wise Man, however, is free from this sort of affection and aversion for sense-objects (*tayor navashamâgachchhet*) He regards the likes and dislikes as his 'ambushed foes' and obstructers on the Path of Knowledge (*tau hyasya paripanthinau*) He, therefore, never becomes a slave to them, as the Ignorant do. He, no doubt, acts for a time consonantly to his Nature, like others, but as soon as the period of enjoyment or suffering is over, he keeps himself aloof² from the Prakriti, as he then fully remembers the Self, whom his previous Karma (*action*) had caused him to forget for the moment he was under the dominion of his Nature, the Prakriti. Arjuna's doubt was, whether such a Soul was also disliked by Shri Krishna. The Merciful Father, by saying in reply that he is helpless, being forced to act against his wishes by a Superior Power, shows His deep sympathy to him, and suggests that He helps His Lovers in extricating³ them-

1 Cf Tyâre shâstra etalu kare chhe ke peluñ je sahal-âri ajnâna chhe te tattva vivekathi khasedi nâke chhe etale yathârtha vâta samajâi râgadvesha nirmula thâya chhe—*Dvivedi*

2 Cf Saratâñ titakâ bhogakâla / houñ nedî prakritichâ vitâla / rajju-vismaraneñ kshanaika vyâla / vâtala to maga na dekhe adhishthânuñ // *Yathârthadipikâ*

3 Cf Yâ doñ shlokâñ bhâva / aisâ dâvi Devâdhideva / svadâsâsa jo Vâsudeva / sodavi râgadveshâñ pâsunî // *Yathârthadipikâ*

selves from the sway of the likes and dislikes and in maintaining their free Will to have nothing but God. It was on such a trying occasion like this that the Saint Tukārāma exclaimed² O Lord ! I am fully cognizant of my defects but I am unable to control my mind Stand O Nārāyaṇī ! by my side and give evidence of the attribute of the Ocean of Mercy Thou possessest I now find it a hard task to practise what I preach for O God ! I am entirely in the power of the senses Tukārāma says whatever be my imperfections, it is an undoubted fact that I am Thy servant and so, do not desert me O Thou my Father and Mother ! Arjuna now sees that he is checkmated and that no other alternative is left for him than to fight For this course however he has a thorough disgust and as the duties of his caste are arduous and cruel he wishes to know whether there would be any objection to his accepting those of a Brahmana which are simpler and more humane Shri Krishna understands his mind and tells him in the next verse that this will not do

अप्यन्तरामौ प्रियुषि परापर्मीत्युपुरितात् ।
स्वप्यमै निधनं देष्य परापर्मी मृत्युं ॥ ३५ ॥

One's own duty, though meritless, is preferable to another's duty well performed Better death in

Bhakti । MI lalitari / Bhāta । MI a ḡo'1 Lari / premānus hālitan
che glar ॥ jah rāna ॥ MI tilakari // Ja as Sig ra.

Fadhaneś ji. Ananta / abikita son'1 āpana / Māryā blaktifid ḡl
jana / Mīcha sūlhana sarvārthī // Elākātī Dāyāra.

Chā k । imola । bo a Vittala teloh vell ॥ Tuliruma

1 Judge Commentary Chapter II ver es 49 & 60

- Cf Māra māja 1 a o eti avāra / Liya karof manā anāvara // Atīn
āda ub । r । : N । yan । / layāsin । panisieka Lari // Vach । vado pari
karanech La bina / Indriyātādibina Jbālon Dordi // Taki mhanā jaisi taisi
Taru dāsi / padkarī udinā Mīyabipli /

(the performance of) one's own duty; another's duty is dangerous."

The substance of all the Vedas is, that each man reaches the Supreme Goal of Life by following faithfully the duties of his own caste, though they be destitute of merit (*shreyān svadharma vigunah*). Even if the performance of one's duty results in death, he is enjoined not to swerve from it, for, his sticking to duty alone will enable him to secure¹, ultimately, the highest good (*svadharme nīdhanam shreyah*). Although the duties of other castes may seem to be superior in merit, and even easier to perform satisfactorily (*paradharmātsvanu-shthitāt²*), yet, they are said to be full of danger³ (*bhayāvahāḥ*), because they are sure to lead one to hell. Arjuna is satisfied with this explanation, but, being anxious to know the procedure by which the actions of previous lives create forcibly a longing for sense-objects, even in a Wise Man who has self-control, puts the same question to Shri Krishna in the next verse.

अर्जुन उवाच अथ केन प्रयुक्तोऽपि पापं चर्ति पूरुषः ।
अनिच्छन्ति वाष्णव वलादिव निर्योजितः ॥ ३६ ।

1 *Of Sve sve karmanyabhiatah sañciddhim labhate narah—B G XVIII 45*

2 *Of Itara varṇīnchā dhर्मा / to gunyukta uttama / anushthānīsa
barā, tāni svadharma / tochi shreya āपानि ॥ Yathāntha dipikā*

3 *Of Shraddhābhānīstathāsuyā dushtachittatva mudbate / pralixitervā-
shwartzitvam rāgadveshaucha pushkariṇi / para dhर्मा ruchitvanchetiyuktā-
duimārgavībakiḥ // Parādharmeū jneū teū līmā sarva prakāreū / narakā-
dvīreū hindavil ॥ Chitsadānandalaharī*

Pana je svadharma hoyā, potīnī varṇīshrama tathī adhikārane yogya
dharmā hoyā, teja pālavō emīnī mīnīstānuñ kalyāna chhe, dhime dhimo
adhikāra vadhi moksha pāmaṇīnuñ ethija bāne chhe Pana parādharmā
etale potīne haju grabana līrīnā yogya nahi eo dharmā, te svanushthita
etale sīre rite, gunīvilo hoyā to pana bhāyañikari chhe, lema ke je jeno
yogya nathi tene te kanū lībha na kaiatāñ hīmja karānīrī thase — Divedi.

"But prompted by whom O Vârsheya (Descendant of Vrishni) ! does a man commit sin even against his will compelled as it were by force ?

Arjuna means to say — A Wise Man is acknowledged to be free from all desires and to possess self restraint and yet Thou O Lord of the Universe ! sayest that he acts helplessly in conformity with his Nature Who is it then O Holy Preceptor ! that impels to wrong acts even reluctantly (*atha kena prayukto yam pâpam charati amichchhanapti balddi a myojitah*) such a pious man who knows full well that it is a sin to indulge in sense objects ? Tell me please O Thou Who art born in the family of my maternal grandfather Vrishni ! if not for my sake at least for the sake of my dear mother Kunti Thy beloved aunt who this daring monster is that pushes a pure clean innocent Soul as though by force into the dirt of sinful deeds ? The reply to this question occupies the rest of this Chapter In the next verse Shri Krishna answers¹ first the most important point viz who prompts him against his will to sinful deeds ?

श्रीमद्भागवत—काम एष क्रोध एष रजोऽुपासमुदय ।

महाकानो महापापा वि देवनमिदं पेरिषम् ॥३७॥

It Is Desire It is Wrath, which is born of the quality of Rajas (the senses) ; mighty of appetite most sinful know that that is man's enemy in this path

The root of all evil is this Desire (*kâma esha*) which is also known by the name of Wrath (*krodha esha*) into which it ends when it is not fulfilled It is

1 Of Avâ prashna uparathi sarva shîstranâ rahasyarupa tathâ alarupa ekaja v ta Sbri hri hra batave chhe — Dr. edi

— Of Kûmât krodhobhijyate — B G II 6

begotten by the quality of Rajas¹ (*rajoguna samudbhavah*), which is the source of all motion and energy in creatures, and is the cause of the whole misery which the world suffer. One man lends money, another borrows it, but there is a third person, called an agent, whose business it is to see that the money received by the debtor is duly returned to the creditor. Similarly, the actions debited to the account of the Individual Soul in one life, are returned in another life, through Desire (*kama*), which is the agent that caused him to do the actions. In the case of an Ignorant Man, it causes him to contract, through Egoism (*Ahañkara*) and love of enjoyments, further debts, with which a man, who has Knowledge of the Self, is not burdened. It is to be understood, however, that Sages like Janaka², who performed duties disinterestedly (*Nishkâma*) in previous lives, are not affected by Kâma. Shri Krishna speaks here of those persons only, who had desires in their past life, but who acquired Knowledge by performing the necessary duties disinterestedly and offering them as sacrifice to God in this life. This Kâma or Desire is said to be a devouring monster (*mâhâshana*), which is never satisfied like the thirst of a diabetic patient, even if you offer it all the enjoyments of the world. If there be the least delay in securing the objects of gratification,

1 *Of Tamogunâbhi yî kâm cheñ kîrana / pari pravritti prati hetu hî rajoguna / nânî yoni uttama madhyama huna / sarvâhi jâna rajoguncî hota // Chitradânanandalahari*

Jalîsa âdhura kardama / taisî rajîsa âdbâra tama / rija khavelatañ krodrubhramâ / tama kri rajîsa // Chikhrila vinâ uðal i / vloni boya mrittikâ / kâma nasat iñ kro lha shankâ / miga l añuchi // Yathârthaðipikâ

2 He is, therefore, specially called 'Vidhu' (without body), although, properly speaking, that epithet may be applied to any Wise Man who has attained to perfection.

it suddenly assumes the form of fell Wrath, and then, it is prepared to commit the most horrible sins (*mahapdpmā*) It threatens to attack every one that comes in its way and if it is not possible to injure others it will cause the person of whom it has taken possession even to break his own head There is however one very important point which the World Preceptor suggests when he says that this Kāma (*desire*) itself is Krodha (*wrath*) It is this that the Kīma which is directed to Knowledge far from degenerating¹ into Krodha secures Freedom Such a Kīma is always to be welcomed because it does not aim at worldly enjoyments It marks the extinction of the quality of Rajas and the appearance of that of Sattva and may safely be called Love (*Bhakti*) The Kama which hankers after sense objects is only to be regarded as one's foe² in this Path of Knowledge (*tiddhyenamtha vairinam*) because it ensnares even a dispassionate person for some time As however Arjuna could not understand exactly how it was possible for one who was not a mere Seeker of Knowledge but who had actually realized the Self to be so duped by Kama Shri Krishna explains to him the mystery in the two following verses by means of suitable similes

पूर्मेनाविषयते वद्धिर्यादर्था मलेन च ।
यथोलेनावृतो गम्भीरसाधा तेऽप्यमावृतम् ॥ ३८ ॥

¹ Cf. किं त एते विषया / राजगुणा जो तेति इन्द्रिया / कामा इन्द्रिया व संभावा / विषयाद्वात् ब्रह्म / जालेति भूमिवरिला सल्ला / सल्ला योगी भूमि चिक्क ला / गढ़बुला जा एवं चिक्क ला चिक्क ला / होय तेतिला निला अन्यत्रा ॥ तेति भरातान् पत्र निला / गढ़बुलता ना दिसो तया निला / कामा भगवान् भक्तिलाय परि / ना परिनामा प्रिये क्रोधचिह्न ॥ *I uttaradipika*

² Cf. अलमताह क्रिया ॥ किंचिद्दिद्धिर्याते नेहा लास्यन्ति / यद्यद्धिल
लरुते जनुस्तत्तत्त्वमया चेष्टितम् ॥ *Manu Smriti*.

Aho svayेन एति आपामा / ए उहि हि क्रिया नुपापाति तया लिगुना /
अनि जेति या कामा हारि हि प्रिया जा / तो चेष्टा पुर्णा क्लिमाचिह्न ॥
Chitradhānandalahari

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिण॥
कामरूपेण कौतेय दुष्पूरेणानलेन च ॥ ३९ ॥

“ As fire is enveloped by smoke, as a mirror by dirt, as the foetus by the amnion, so is this (Knowledge) enveloped by it. Knowledge, O Kaunteya (Son of Kunti) !, is enveloped by this perennial enemy of the Wise in the form of desire, which is insatiable, like the flame of fire.”

Just as fire is surrounded by smoke (*dhumenâvivayate vahmih*), so too is the Knowledge of the Wise concealed by Desire (*kâma*), but, by blowing the wind of self-restraint, they kindle their flame of Knowledge and lessen the smoke of Desire, which disappears altogether when the wood of the result of past actions has been fully burnt. This is possible in the case of those whose wood is dried up, but, when the wood is wet, it gives out a very large quantity of smoke. The Knowledge of the Sages, who were full of dispassion in their past lives, like Sanaka¹, remains a live fire, and the smoke of Love, which the sandalwood of disinterested actions offered to God, like those of Janaka, emits, is full of fragrance. When the mirror of Sattva (*pure mind or Knowledge*), in which one is able to see the Self, is clouded by the dust (*âdarsho malenacha*) of the contact of the senses and the sense-objects, brought about by previous actions, even a Wise Man must be helpless. Nay, when the time for action or enjoyment comes, it is enwrapped by Kâma, as the babe, unborn, is by the amnion² (*yatholbenâvrito garbhastathâ tenedamâvivitam*); but, when the period of retribution is over, it disappears of itself, just

1 Of Sanakâchî jñânînala / houni uralâ mîgala / Janakâchâ punyâgaru
kevala / jale to dhumiâ vînti na dice // Yathârthadipikâ

2 Of Agî garbhîchi khola / tyâsa veshti jalsi garbha nâla / tîsi yeti
bhoga kula / sattvisi kîma veshtito // Yathârthadipikâ

is the amnion disentangles itself when the time for birth approaches. It (*kima*) would have taken a permanent seat in the heart of the Wise and enveloped their Knowledge (*avrittam jnunametena*) if they had regarded it as their friend as the Ignorant do. The Wise (*jnanino*) watch it every moment with jealousy as their unresting foe (*nityavairinal*) sin in the form of desire (*kamarupena*) which deprives them of the joy of the Self by throwing dust into their eye of Knowledge and by generating waves after waves of the idea of enjoyments. They are fully aware that it is not only difficult to satisfy³ it (*dushpurenā*) with anything but that its appetite increases by the objects it enjoys as that of the fire (*analenacha*) by the offerings of ghee made to it. For this reason without the least trouble they are able to recover their normal condition but one who is only a candidate for Knowledge like Arjuna cannot achieve this without strenuous efforts. Shri Krishna therefore describes for his information the strong position of Kāma in the next verse.

इति पाणि मनो गुदिरम्पापिष्ठानमुच्यते ।
पर्वेविमोर्त्यत्ये ॥ वानमावृत्य देतिनम् ॥ ४० ॥

' The Senses the Mind⁴ and the Reason are said to be its seat ; through these by enveloping Knowledge it deludes the dweller in the body'

This powerful thief of a Kama (*esha*) crusing the

1 Of Jnanavina pana prakrti uparaja jlyachhe to temano kama thlyna pana tne tec nityavairi ganj hanatiya rebe no teihil piya nabi ejt temanlmil ne ajnanimil phera chhe —Desred;

Of L. mahaankalpovichikitsaditi —Shruti

3 Of Na jiltu kāmāh kāmān mupabhoēna shāmyati / havishī krishna vartmeva bhuya evābhivardhate // Vanu Smriti

4 Mind is the faculty which ponders over things as such or such whereas Reason is that which finally determines.

sun of the Knowledge of the Wise Man to set (*jñānam āvṛitya*), and securing abode in the Senses, the Mind and the Reason (*indriyāṁ manobuddhirasyādhishthānamuchyate*), steals his wealth of experience (*etairvīmohayati*). The ‘*Jñāni*’ (Wise Man) is called here ‘*dehinam*’ (the embodied Self), because, although he has acquired Knowledge of the Self in this life, yet, the debt, which he contracted in the past life as Jīva (the Reflected Self or the Individual Soul), he is bound to pay in that capacity only. Therefore, when the time¹ for action comes, Egoism (*Ahaṅkāra*) takes possession of his Reason, and the Self, reflected in the vehicle of Sattva, enjoys² or suffers the fruits of past actions. When the enjoyment or suffering is over, both Egoism and the Reflection disappear, and the Individual Soul becomes once more the Universal Soul. This is the result of the self-control, which he practised before Self-realization. For, this Kāma is sure to destroy the Knowledge as well as the Wisdom of the man, who, without being able to conquer his senses and to work disinterestedly, enters on the Path of Knowledge. Shri Krishna, therefore, advises Arjuna, in the next verse, to master his senses first, and then, to cast off Kāma.

तस्मात्वमिद्रियाप्यादौ निष्पत्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

“Therefore, O Bharatarshabha (Noblest of the descendants of Bharata)!, first control your senses, then put an end to this sinful thing, destructive of Knowledge and Wisdom.”

Arjuna is asked for that reason (*tasmāt*), here, first

1 Cf Taisā prāpta hotāñ bhoga / buddhisā ghāde ahaṅkārayoga / chidañsha pratibimbomi sañyoga / tyāita ghade sul-haduhkhāchā // Yathārtha-dīpihā

2 Cf The point is explained in detail in Chapter XV 7—10
‘Mamaivāñsho ... jñānachakshushāḥ’

(*ādau*) that is before Self realization to constrain the senses (*indriyāṇi niṣamya*) with a firm resolution¹ not to have any enjoyments By calling him the noblest of the descendants of Bharata (*Bhardtarshabha*) the Blessed Lord implies that he is sure to achieve this Then after he has acquired the necessary Knowledge he is enjoined to slay the sinful monster (*pāpmānam prajahī hyenam*) For if the senses are not conquered before the acquisition of Knowledge the Kāma will destroy² (*nāshanam*) the purity of the mind (*Shuddha Sattva*) which alone enables one to realize and retain both Knowledge (*Jñāna*) and Wisdom (*Vijnana*) The Knowledge of the pure Self acquired by separating matter from spirit is called Jñāna or Vyatireka Jñāna (*Knowledge or Analytic Knowledge*) The Knowledge that the whole Universe is the Self or God or that matter itself is spirit is called Vijnāna or Anvaya Jnana (*Wisdom or Synthetic Knowledge*) An aspirant who hastens to acquire Knowledge and Wisdom without sufficient practice in self restraint has every chance of falling from Yoga (*i.e.* of being *Yogabhrashta*) just as a prince who ascends the throne without a proper study of politics or the science of government is in danger of being deposed. Here a question arises 'Why

1 Of Taise raga dvesha jari nimile / tari Brahmicheū svarājya alen //
Jñāna nehears

Suffice it to point out here that this whole passage III 37--43 (and verse III 34 above, as well) states definitely in unmistakable unarguable terms that desire anger selfish impulse in all its forms is the *enemy* against whom Shri Krishna calls Arjuna to arms. If this is *not* moral instruction and of the broadest, clearest beat we may as well give up trying wh t is—*Kurukshetra* b/ *I T Brooks*

2 Of Jñānavyatireken shuddhatma tattva / vijnāna visibhishin jñānān
vayell sarvatmākta tva / dohinsa anubhavi jen shuddha tattva / tyāsa nushila
hā kāma // *Yathārtha dipikā*?

would the conquest of the Senses alone be insisted on, when the Mind and the Reason are also said to be the seat of Kâma?' The reply¹ is as follows. The Kâma, dwelling in the Reason, first determines always to have enjoyments. Then, the Mind begins to ponder over them through Kâma, which has its seat there also. But, it can do nothing until the Senses come in contact with the Sense-objects. If this is, therefore, somehow prevented² by dispassion, it becomes helpless and, being enfeebled for want of nourishment, is forced to render, like the insurgents in a fortress, who are forced into capitulation³ when the supplies of food and water are cut off. Shri Krishna now mentions, in the next verse, the process of acquiring Knowledge of the Self.

इद्रियाणि पराण्याहुर्द्वियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

They (the Shruti⁴) say that the Senses are

1 Of Sarvadâ bhogâve vishaya / hâ buddhînita kâmâchâ nischaya / manâ sañkalpa rupa hoy / mana baleñ kâmâchyâ // Tathâpi jo to / a / ghade hotâñ indriya vishaya yoga / bhogiñ vairâgya hotâñ lâge roga / âsa jo ase manabuddhiñta // *Kathârthađipikâ*.

2 Of Mbanoni sarvâñhi indriyâñchyâ vritti / vishayâñvari jâvoñ vyâ sumati / itukeni kâmâchi hotase gâ shânti / varma sumati aiseñ // *Chitsadânandalahari*

3 Of When a man begins to long for liberation, he is taught to practise renunciation of the fruits of action, that is, he gradually eradicates in himself the wish to possess any object, he at first voluntarily deliberately denies himself the object, and thus habituates himself to contentedly without it, after a time he no longer misses it, and he sees the desire for it is disappearing from his mind.—*The Ancient Zom*

4 Of Indriyebhyah parâñyarthâ arthebhyascha param manah / manâ parâ buddhurbuddherâtmâ mahânparah // Mahatah paramavyaktam kâtâtpurushah parah / purushâñnaparam kinchitsâ kâshthâ sâ parâ // *Kathop. I 3 10 & 11*

beyond¹ (the gross body and the sense-objects) the Mind is beyond the Senses, the Reason is beyond the Mind and what is beyond the Reason is He (the Self)

Everyone naturally identifies² himself with the gross or dense body³ (*Sthila Deha*) although it cannot be the Self because it is formed of the five principal elements (*Pancha Mahabhutas*) and it does not know it self nor others as is apparent from the sight of a corpse. We are told in the Pâingala Upanishad that in this body⁴ hair skin nerves flesh and bones are of the essence of Prithvi (earth) saliva urine blood semen

I. ८४ इदं द्वा पौष्टि / तो लक्ष्मा ने रामेश्वरम् रुद्राजे हिति / किं तारिणः पूर्वो रुद्रायति रुद्रायति / ललाल लिंगं दद्रियेत् पालिक्तो रुद्रुं बुद्धिः ॥ तारा रुद्रायति ॥

⁵ Of To know ourselves as nothing but our physical body is the densest as well as the most mischievous ignorance. We oftentimes proofs of this separateness of the physical and mental bodies from facts which present themselves in our daily life we fail to correlate the experiences of our body or even of our senses when our mind is absent from them and absorb in some other direction. It is the mind that feels pain or pleasure not the body neither the senses. The physician through the action of drugs causes the attribute of Tama to assert itself and cover the mind's perception with its dark veil so that the patient may not feel the pain of a serious operation on the body while we feel no pleasure in eating or drinking if our mind is away from them.—*Bhurati*

3 Of The whole human body is like a clock of which the physical co-thing is its case and the astral body its works. As the mechanical part of a clock is the real clock and its case with its dial and hands forms its covering by which it indicates its working so the astral body is the mechanical part of the human body and the physical body is its case through which it indicates its operations. Though far from perfect the analogy is very suggestive. For instance, the mechanical part of the clock cannot serve its purpose without the aid of the case dial and hands. The astral body like wise cannot be of any use without the co-operation of the physical body—*Bhurati*

4 The details of the so called four bodies (*Deha Chatushkaya*) are given thus in the Bodha Srigra of Shri Nârâyana Mahârâjî —

and sweat are of the essence of Âpas (*water*), hunger, thirst, fatigue, sleep and copulation are of the essence of Agnî (*fire*); moving, running, breathing, stretching and contracting are of the essence of Vâyu (*air*), and passion, anger, avarice, delusion and fear are of the essence of Âkâsha (*space*). Now, if one were to argue that we must be the body itself, on the

I Sthuladeha	II Sukshmadeha mhanaje Lingadeha	III Kâranadeha	IV Mahâkârana- deha.
1 Jâgrîdavasthâ	1 Svapnâvasthâ.	1 Suptyavasthâ	1 Turyâvasthâ
2 Vishvâbhîmâni	2 Taijasâbhîmâni	2 Prajnâbhîmâni	2 Pratyagâtmâ- bhîmâni
3 Netrasthâna	3 Kanthasthâna.	3 Hridayasthâna	3 Murdhnîsthâna
4 Sthulabbhoga	4 Pravivittabhoga	4 Anandabhoga	4 Paramânanda- bhoga.
5 Vaikharivâchâ	5 Madhyamâ- vâchâ	5 Pashyantivâchâ	5 Parâvâchâ
6 Rajoguna	6 Sattvaguna	6 Tamoguna	6 Shuddha-Sattva- guna
7 Akâramâtrâ	7 Ukâramâtrâ	7 Makâramâtrâ	7 Ardhamâtrâ

The components of the Gross Body are —

I Prithvi	II Âpa	III Teja	IV Vâyu	V Âkâsha
1 Roma	1 Lâla	1. Kshudhâ.	1 Chalana	1 Kâma
2 Tvachâ	2 Mutra.	2 Trishâ.	2 Dhâvana	2 Krodha
3 Nâdi	3 Rudhîra	3 Âlasya	3 Nirodhana	3 Lobha
4 Mânsa	4 Reta	4 Nîdrâ	4 Sampra- sârana	4 Moha
5 Astu.	5 Sveda	5 Mûthuna	5 Akunchnana	5 Bhaya

ground that we actually feel so he may be refuted by saying that we also feel ourselves to be the different bodies we assume in our dreams and yet, we never identify ourselves with any of them when we are awake Thus setting aside the five principal elements—Earth Water Fire Air and Space and the five principal sense-objects—Sound Touch Form Taste and Odour (*indriyani paranyādhuḥ*) we come to the subtle or astral body (*Sukshma Deha*) of which the components are — (1) The ten Senses (the five organs of perception or *Jnānendriyas* viz., Ear, Skin Eyes Tongue and Nose representing the senses of hearing etc and the five organs of action or *Karmendriyas* viz Mouth Hands Legs and the Organs of Secretion and Excretion) working through the five Pranas (*life-breaths*) viz Vyana Samana Udāna Prana and Apana (2) the Mind (*Manas*) including Egoism (*Ahankara*) and (3) the Reason (*Buddhi*) including both the Secular (*Mahat*) and the Pure (*Avyakta* or *Chitta*) This last (*Chitta*) which enables one to distinguish Sat from Asat is called Conscience¹ in English As a matter of fact Manas

The components of the Subtle Body are —

I Prithvi	II Apī	III Teja	IV Vayu	V Akasha
1 Shabda	1 Vak.	1 Shrot	1 Vyāna.	1 Antahkaranā
2 Sparsha.	2 Pani	2 Tvak	Samana.	2 Mana.
3 Rupa.	3 Pada	3 Chakshu	3 Udāna	3 Buddhi
4 Rasa	4 Upastha	4 Jivha	4 Prana	4 Chitta
5 Gandha.	5 Guda.	5 Ghrana	5 Ap na	5 Abankara

1 Of Yā & dadvivekabuddhisacha ingrajnta Conscience nseñ mhana tata.—Gitarahasya

(*Mind*), *Buddhi* (*Reason*), *Chitta* (*Conscience*) and *Ahankâra* (*Egoism*) are only the four modifications of *Antahkarana*¹ (Heart, *lit.*, internal organ). The state devoid of thought (*Nirvikalpa Sphurana*) is the function² of *Antahkarana*, Thought (*Sankalpa*) that of *Manas*, Certitude (*Nischaya*) that of *Buddhi*, Memory³ (*Anusandhâna*) that of *Chitta* and 'I' ness (*Ahampratyaya*) that of *Ahankâra*. This distinction is to be regarded as scientific, for, in practice the terms are used indiscriminately. These five so-called internal organs (*Antahkarana*⁴ *Panchaka*), entering the organs of perception, through the different life-breaths, in accordance with

1 Cf *Buddhi* âni mana yâ dona shabdâñkherija antahkarana va chitta he dona shabdahî prachârâñta âbeta Paññ antahkarana yâ shabdâchâ dhâtvartha 'âñtaleñ karana mhanaje indriya' asâ asalyâmuleñ tyâñta mana, buddhi, chitta, ahankâra vagare sarvâñchâcha sâmâyatah samâvesha hoto —*Gitârahasya*

2 Cf *Nirvikalpasphurana* teñcha antahkarana, teñcha sañkalpavikalpât-maka mana, teñcha nischayât-maka buddhi, teñcha anusandhânât-maka chitta, teñcha 'mi' mhanuna pravritta hoteñ to ahankâra —*Shri Nârâyana Mahârâja*

3 Cf Tevinî kinchit smaratâñ chitteñ —*Shri Nârâyana Mahârâja*

'*Chittachaitanya-yoga*' is so called, because the Chitta, by always remembering the Self, becomes Chaitanya.

4 Cf Yâ antahkarana-panchakâcheñ karâlîtva, bholâlîtva sâñguñ Antahkarana vyânavâyuche âdhâreñ shrotiendriyâdvâreñ righuna shabdavishaya bhoguna vâgendriyeñ bolateñ, va mana samânavâyuche âdhâreñ tvagñendriyeñ righuna spaishavishaya bhoguna hâtâññijñ deteñ gheteñ, va buddhi udânavâyuche âdhâreñ chakshuñendriyeñ righuna rupavishaya bhoguna pâyiñ yeteñ jîteñ, va chitta prâññavâyuche âdhâreñ jivhendriyeñ righuna rasavishaya bhoguna upastendriyeñ rati mutrotsarga kanteñ va ahankâra apâna vâyuche âdhâreñ ghrânendriyeñ righuna gîndhavishaya bhoguna gudiñ malavisarga karito Yâstava karmendriyeñ pâpapunyâcheñ kartritva va jnînendriyeñ sukhaduhkhâcheñ bhoktritva, heñ sarva antahkarana-panchakâchecha mâthâñ —*Shri Nârâyana Mahârâja*

the previous tendencies (*Pura Sañskāra¹*) enjoy the sense objects and in the same way by means of the organs of action perform the functions of talking lifting walking secreting and excreting They are therefore necessarily responsible² for the acts of merit and sin done through the organs of action (*Kartritva*) as well as for the happiness and misery enjoyed through the organs of perception (*Bhoktritva*) The Self who stands aloof as a mere witness of this phenomenon has got nothing to do with them and yet alas! is held responsible for them simply because he identifies himself with them When one however separates himself from this subtle body also that is from all the 24 elements (*Tattvas*) mentioned here he realizes the Self and becomes free The Shruti when it says that the Sense-objects are beyond the Senses (*Indriyebhyah para hy artha*) refers not to the sense objects themselves which go with the gross body but to their ideas which the mind ponders over The Mind is necessarily beyond³ or separate from the senses (*indriyebhyah param manah*) because it actually sees the, senses enjoying the objects of the sense In the same way the Reason which watches the workings of the Mind must be beyond or distinct from the Mind itself (*manasastu para buddhih*) Lastly the Self whose chief instrument

¹ Vide para (?) on *His Laws and Government* in the Chapter entitled Theology

² Of Kārya karana kartritve hetuh prakritiruchyate / purusah sūkṣhadukhīnām bhoktritve heturuchyante // BG 1.11.20

³ Of Indriyesh para mhanaje pallakadachin indriyanchyā pallakadacheñ manī manichyāhi pallakade buddhiḥ ānjo buddhicbyāhi pallakade (to) to (Ātmā) Jhe — *Gitarahasya*

I arā shabdano artha ahiñ sūkṣma eo karavino chhe ekneka hi upara vadhiare sūkṣma ne tithi teni teni nichenā vishayano avabhāsaka ema artha levano chhe — *Dilecti*

in material as well as spiritual matters is the determining faculty of Reason, and who alone is present in deep sleep, in which state the Senses, the Mind and the Reason

one and all disappear, cannot but be beyond Reason (*yo buddheh paratastu sah*). If the Self were absent or unconscious during profound repose, how could he, when awakened, remember the joy he then enjoyed, and say with certainty that he had sound sleep? The fact is that, owing to the absence of the necessary instruments during deep sleep consciousness (*Sushupti Avasthâ*), he was unable to manifest himself for some time, but, as soon as he recovered the use of them, he could communicate his experiences without difficulty. Just as the reflection of the sun in the water, lying in the open space in front of a house, throws light on its walls, so, the reflection of the Self (to be realised) in the water of the Reason¹ in the Subtle Body, casts its lustre on the gross body, which produces its activities². Although, properly speaking, there are only two bodies—the Gross (*Sthula*) and the Subtle (*Sukshma*) we find two more given in some philosophical works³, viz., the Ignorance

1 *Of* Teñ mahattattva jâleñ Brahmâ / srishti karâvi hâ tyâchâ mahumâ /
buddhi je sthâvarajañgâmâ / te sarva añsha tyâ mahattattvâche //
Yathârthadipikâ

2 Of Aūganiñ surya jahñ pratibimbita teja gharāñtla bhiñtivari /
teneñ dise udakāñtla bhāskara mukhya kalā ravi tyā upari // Jistava indriya
deha sachetana jñinva mipana te dusari / Shriguruvākyā kale mhane
Vāmana te paramāñtha kalā tisari // Vāmana Pandita

Thus we see, that this human being is composed first of the external covering, the body. Secondly, of the finer body, consisting of mind and intellect, and egoism and sensation. Next, behind these, is the real Self of man. We see also that all the qualities and powers of this gross body are borrowed from the mind and that the finer body or mind, borrows its powers and luminosity from the Soul standing behind it.—*Swâmi Vivekânanda*

3 Of Tisarā dehi Lārana ajnâna / chauthâ deha mahîkârana jnâna /
he chîri deha nîrsutî vîpnâna / Parabrahma teu // Dâsabodha.

of Brahma, called the Causal Body (*Adrana Deha*) and the Knowledge of Brahma called the Great Causal Body (*Mahakarana Deha*). So far is the explanation of the Analytic Knowledge (*Vyavireka Jnana*) given in the verse. It will be seen that it also suggests Synthetic Knowledge (*Anuvijñana*) when we supply the ellipsis viz. that there is nothing beyond or separate from the Self. This point however, is made more clear in the Shroti which says distinctly that there is nothing what ever beyond Him Who is the Supreme God (Purusha *param kinchitsā kdsittha sā puragatih*). The meaning is that matter has no separate existence but it is the spirit only assuming an unreal form just as the false appearance of a serpent is nothing but the rope itself. After giving here theoretical description of the Path of Knowledge Shri Krishna advises Arjuna in the next verse to know the Self by actual experience and to do away forever with the sinful Karma.

एवं तुमे परं कुरु मस्तन्यात्मानमात्मना ।
जहि दद्यु महारादो + मय्य दुष्प्रसदम् ॥ ३३ ॥
इति थीमद्विषयित्वा श्रीपूर्विषयादो यामात्मा
थीर्त गाउन चूपा, पन्धोगो नाम शृतीयोऽयाम् ॥

'Thus, knowing the Self who is beyond the Reason and making the Mind steady in Him by the Reason O Almighty armed ! destroy the enemy in the form of Desire difficult to conquer Thus ends the Third Chapter, entitled The Yoga of Action , In the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad Gita'

Arjuna is asked in this verse to secure in the way shown (*cvam*) a practical Knowledge of the Self (*buddheḥ param buddhvā*) and by continuing the practice

of self-restraint, already recommended, to preserve the purity of his Reason. Thus, mighty-armed (*mahâbâho*) as he is, he would be easily able to make his Mind¹ steady in the Self (*sañstabhyâtmânamâtmanâ*) and to slay the desire-bodied foe, whom it is very hard to overcome (*jahi shatrum kâmarupam durâsadam*). Shri Tukârâma Mahârâja describes the blissful result of the practical Knowledge of the Self he gained, in the following² words

"I witnessed the death of my body with the eye of my Reason, and that exultation of Self-realization was indeed unique! All the three worlds thrill with joy, when I realize myself to be all. Through Egoism, I once identified myself with the gross and subtle bodies, but, through its abandonment, I have become infinite. The mourning of births and deaths is over, as I am now far far away from all limitations of Ignorance. Nârâyana has given me shelter in His Abode; I will, there-

1 Cf. Tari buddhiparatâ âtmâ samajoni / tayâcha nischayâtmaka buddhi-karuni / mana tyâ svarupiñ yojuni / mânîñ vairî hâ kâma || *Yathârthatdipikâ*

Atmanischayâtmaka ye buddhi karuna / âtmasvarupiñ kariñ manâcheñ sthirapana / mîga sarva purushârthâchâ ghâtaka jâna / tyâ lâmâteñ purna bhasma kariñ || *Chitsadânanalahaři*

2 Cf. Āpuleñ marana pâhileñ myâñ dolâñ / to jâlâ sohalâ anupamya || Ānandeñ dâtalîñ tinhî tribhuvaneñ / sarvâtmakapaneñ bhoga jâlâ || Ekadeshiñ hotoñ ahankâreñ âthilâ / tyâchyâ tyâgeñ jâlâ sukâla hâ || Phitaleñ sutaka janmamaranâcheñ / mî mâyâ sañkocheñ duñ jâloñ || Nâlâyaneñ dilâ vasâtisa thâva / thevuniyâñ bhâva theloñ pâyîñ || *Tulâ mhanâ dileñ umatuni jagñi / ghetaleñ teñ aṅgiñ lâvuniyâñ ||*

Pana yâpekshâñ hi balavattara pramâna mhanaje sâdhusantâñchâ anubhâva heñ hoyâ Mâgila siddha purushâñchyâ anubhavâcheñ varnana-râhuñ dyâ, pana agadiñ alkade Bhagavadbhaktashiromani Tukârâmabuvâ yîññiñhi — "Apuleñ marana pâhileñ myâñ dolâñ / to jâlâ sohalâ anupamya ||" aseñ yâ paramâvadhichyâ sthiticheñ alañkârika bhâsheñta mothyâ kautukâneñ va dhanyatâpurvaka varnana keleñ âhe — *Gitârahasya*, (*Adhyâtma*).

fore keep Faith in Him and lie at His Feet. *Tulâ* says that the impression or form of the Personal God which is traceable every where in the world have I assumed on my own Impersonal Self.'

The discourse which ends in this verse begins with the question¹ which Arjuna asked to ascertain whether he was to follow the Path of Action or that of Knowledge (*Tad ekam rada mischitja*—III 2) The answer he received was that both were necessary² (*Loka smriti dīdhā mishtih*—III 3) the former for purifying the mind (*Naishkarmya mī purusho shnute*—III 4) and the latter for making it steady in the Self (*Sāñcī stabhydtmdnamdtmānd*—III 43) Janaka and the ancient Sants followed the same course (*Janakddayah*—III 20) Nobody is able as Arjuna wished to escape from act by shunning action nor is it possible for any one to remain actionless even for a moment as every one is helplessly driven to action by the qualities of Nature in accordance with the Divine arrangement made for the fulfilment of the debt contracted by the Individual Soul in the past life (*Nahi kāschit kshana māpi sarvah prakrtijair gunaih*—III 5) The maintenance of the body

1 Cf. But to live and not in the world yet be above it this is a mingled and confused word, the sense of which he has no patience to grasp—*Essays on the Gita* by Aurobindo Ghose

2 Cf. The Paramahansa says, 'No greater mistake can be committed than to look upon work as th be all and end all of human life. Work is the first chapter of human life. God is the conclusion. Thou must be careful to take up only such works as come in thy way—such works as in as appear to b of a pressing necessity. Do no seek them—do not seek more work than thou canst well manage. If thou dost, thou wilt lose sight of the Lord. Work o the performance of one's duty is the means and God is the end. At the same time be was strong in his denunciation of that weakness which despises work while the heights of Realisation are yet beyond reach. He says

'It is possible for him alone to give up all work who hath seen who hath realised God.'—*Life and Teachings of Sri Ramakrishna Paramahansa* by G. A. Nanekar & Co

at any rate, stands in need of its daily round of work (*Sharirayâtrâpi III. 8*). Action is, therefore, unavoidable, and yet, whether it be good or bad, it is sure to tie us up (*Karmabandhanah III. 9*), though in different ways. The shackles of good actions are of gold, for, they bring us worldly happiness, and the shackles of bad actions, which bring us misery, are of iron. The only way to get out of the difficulty, suggested by Shri Krishna, is that it should be performed for the purpose of sacrifice to God (*Yajnârthât III 9*), by which alone it loses its binding power. What is the meaning of sacrifice, then? Sacrifice does not mean the ceremony¹, popularly known by that name, but it means freedom from every desire except that of Self-realization, and a full belief in the fact that we are not the doers, but the mere spectators, of action. God takes charge of the actions thus offered, just as Government appropriate all unclaimed property, and in return provides the aspirant with the materials

¹ Even the ceremony mentioned in the Vedas has a deep meaning. *Vide B G IV 24 "Brahmâpanam Brahma havir &c"*

Oऽ Kâshtriî jaisâ vâishvânâra / yatneñ tyâchî sâkshâtkâra / taisâ âtmâ agochara / yatneñ bhete muniteñ // Kâshtriî agni manthaneñ / dehiñ âtmâ shravana mananeñ / prâpta hoto yatna karancñ / sâmarthya âhe toñvari / Shravanachi te adharârani / manana jeñ teñ uttarârami / deha kâshtriî âtmâ vanhi / prakata hoto // Manthana to hâ vichâra / nidiñhyâsa to rajju thora / vishaya hotyâ sâkshâtkâra / âtmavanhichâ // Jnânendülâñchiñ kundeñ thora / pancha vishaya te bavya sâra / pashu to hâ ahañkâra / yajnakaitiyâ yogyâchâ // Udgâtâ to prâna / karmeñdriyeñ ritvik jâna / sadasyavritti antahkarana / hoteñ jâna chitta mana // Yajniñ buddhi Brahmâ chatura / vivekâchâ mandapa thora / jnâna yajnâchâ siddhasambhâra / hoto ye riti // Svânubhuti sundura vadhu / yajamâna vastu svatahsiddhu / yâchâ mahimâ agâdhâ / anirvâchya // Aisâ yajna ghadâvâ / mhanona yatna karâvâ / âtmâ vichâreñ prakatâvâ / deha kâshtriî // Jnânasâgara

The misunderstanding of the true meaning of 'sacrifice' led to the evil practice of offering animal sacrifices, which necessitated the incarnation of Buddha, as pointed out in the Introduction.

necessary for Self realization such as purity of heart (*Antatkarana Shuddhi*) Love (*Bhakti*) company of Saints (*Satsaṅga*) and others. It is however, essential that the Seeker of knowledge does necessary work only (*Niyamatam kuru—III 8*) and abandons entirely optional duties prescribed by the Vedas (*Mukta sanātah—III 9*) or functions of other castes (*Paradharmino bhay tāhīh—III 35*) or any other selfish work (*Asaktah—III 19 and 25*). Why did Pṛiṣṭipati (Brahmideva) then advise the people he created to worship the Gods (*Sahā yathā
mogham Pūrṇa ta jivanti—III 10-16*)? This is a provision made for the large majority of mankind who would not work except for gain. They are therefore asked to strive for joys of heaven instead of those of earth wide lordship instead of smaller powers great wealth instead of narrow means. The object is kept as a stimulus as long as it is wanted and the taste for objects is encouraged but is slowly curbed restrained brought under control by the principle of sacrifice. Now Arjuna thought that he would acquire Knowledge of the Self, and then give up work. This he is told will not do for even then he is bound to work if not for his own good (*Tasya kṛityam na vidyate—III 17*) at least for that of the people (*Lokasangraham—III 25*) who follow as a rule the ways of the Wise (*Yadyaddhārati shreshthah lokastadanuvartate—III 21*). In support of this point Shri Krishna quotes His own example (*Na Me Pārthāsti kartavyam imdh prajāḥ—III 22-24*) and asks Arjuna to do like Him actions without attachment (*Kuryādvidvālīstāthāsaktah—III 25*) and not to unsettle on any account the minds of the Ignorant by speaking to them of disinterested actions or Knowledge (*Na buddhibhedam janayet—III 26*). A Wise Man He says, is unfettered (*Tattvavittu na sajjate—*

*III 28) by action (which means nothing but the dealings of the senses with the sense-objects), because, when he enjoys pleasures or suffers pain against his wishes, in payment of his past debts, he takes care not to allow himself to be enslaved by the likes and dislikes which abide in the senses, regarding them as obstructers of the sacred Path (*Indriyasya indriyāt theshu.... paripanthanau—III 34*). This leads Arjuna to ask the question 'Who prompts him to commit sin reluctantly (*Atha kena prayukto� myojitah—III. 36*) ?' The reply is 'Kâma (desire), which, making its abode in the Senses, the Mind and the Reason, and enveloping his Knowledge, deludes him (*Kâmacsha . avitva dehunam III 38-40*)'. Arjuna is, therefore, advised first to control his Senses (*Indriyânyâdau myamya—III. 41*), then to acquire Knowledge of the Self, who is beyond everything (*Indriyâmi parânyâhuh paratantu sah—III 42*), and lastly, to destroy Kâma, the insatiable foe of the human race (*Jah shatrum.... duśadam III 43*) If the senses are too powerful for one to restrain, he should pray God for help, as follows — "O Benign Friend and Prop of the poor and helpless ! I surrender myself absolutely to Thy Holy Feet. My mind is wholly engrossed with sense-objects My wife, my children and my wealth have been my only solace It is impossible for me to bear the strain any longer, and therefore, I pray most humbly for Thy Mercy. O God of Gods !, let me realize that they are all transitory and feel a disgust for them, and be attached to nothing but Thee I do not, however, at all grumble¹ to enjoy the pleasures and suffer the pain which fall to my lot, as the result*

1 Cf. Prârabdhîstava jeñ jeñ samyñ ghindela teñ sulheñ ghado—*Sohirobâ.*

of my actions in past life But let the fire of
 dispassion blaze in my heart so that I may
 not stick to them by yielding to the concomitant likes
 and dislikes Impress upon my mind that I am not the
 body nor the doer of actions I am totally ignorant of
 the means to cross over this ocean of grief Sinful
 wretch as I am, I never had an opportunity of enjoying
 the company of Sants much less of serving them I
 allowed myself to be wasted day and night by the
 current of lust and appetite I now bow down to Thee
 and entreat that I may immediately be saved from
 their clutches Show me the way by which I may
 secure purification of heart Teach me the different
 modes of Love and reveal to me the real aim of the
 Vedas the Shastras and the Puranas Lay open the
 door of Thy secret chambers and let me have a look at
 Thy Sweet Face After enjoying the blissful sight to
 my heart's content let me merge myself with deep Love
 into Thee Do me O Merciful Lord! this favour which
 will undoubtedly redound to Thy Glory Thus even if
 the Kama makes its appearance when the time for
 action comes like the serpent in the rope by way of
 punishment for the selfish work done in past life it will
 soon vanish¹ without affecting the Wise Man in any
 way so long as he is not forgetful of the Self The
 watch word of this Chapter which treats of the Path of
 Action (*Karma Yoga*), is Sacrifice which alone secures
 Salvation through Knowledge of the Self which is
 principally the subject matter of the next Chapter

¹ *O Māri jyoti purva karmaphaleś / hū upajīlī prīmbhīchya baleś /*
to raju vismānū bhāvanākā vyeś / mukha dīkhavijo taisī disela //
caratīlī prīrabdha bhoga / mīgutī chittachaitanya yom / tevhalī yathāpurva
ty chihī yom / tatkāla hoyā // YatMṛthadipīla.

CHAPTER IV (CHATURTHODHYÂYAH)

∞ ∞ ∞

SYNOPSIS. The Path of Action, described in the last Chapter, is an everlasting one, and has been followed by the Seekers of Knowledge from times immemorial (Yogah proktah purâtanah IV. 3) It lies in seeing inaction in action and action in inaction (Karmanyakarma yah ki itsna karma-krit—IV 18), that is, in the sacrifice¹ of disinterested actions to the Personal God, and not in the undoing of actions, which evokes punishment. Of all the sacrifices performed on the earth, those, which relate to Knowledge, are said to be the best (Shreyân dravyamayâd-yagnâjjnânayajnah IV. 33), for, nothing is so holy as Knowledge in this world (Na hi jnânena sadrisham pavitramiha vidyate IV. 38) The qualifications necessary for acquiring it are, 1st, Full Faith (Shraddhâvân labhate jnânam IV 39) in the Scriptures and the Preceptor, 2nd, a Mind purified by Karma Yoga (Svâdhyâya-jnânayajnâscha yatayah IV. 28) and 3rd, Absolute Surrender to the Preceptor (Tadviddhi &c IV 34) by means of salutation (Pramipâta), questioning (Prashna) and service (Sevâ) The qualifications demanded of the Preceptor are, 1st, Thorough Knowledge of the Shastras and 2nd, Practical Knowledge of the Self, whom

1 Of Karma Yoga to kñ nihsaṅga | Ishvarñ samarpi || Yathârtha-dipikâ

he must be able to realize not only beyond the Reason, but also in the world around (Upadekshyanti te jñānam jñāminas tattvadarśanah—IV 34) The Knowledge to be gained by the Disciple from the Master is 1st Vyātireka (Yajñatād na punarmoham evam yāsyasi Pāṇḍava—IV 35) i.e Self-realization by Analysis or the separation of the Self (Ātmā) from the non Self (Aṇātmā) or of the Spirit (Chaitanya) from Matter (Jada) and 2nd Anaya i.e realization as the Self or Nirguna (Yena bhutany asheshe na drakshya syātman—IV 35) as well as Saguna Brahman (Atho May—IV 35) by Synthesis or union of what is set aside by Vyātireka as the non-Self or Matter The result of this double Knowledge if the practice of Yoga is continued uninterruptedly is that it (1st) keeps the Initiate aloof (Apichedasi pūpebhyah santarishyasti—IV 36) from the sins of this life (Kriyamāna) (2nd) reduces to ashes (Yathāidhañsi bhasmasāt kurute tatha—IV 37) all the merit and sin of his past lives (Sanchita) and (3rd) secures Living Freedom (Jīvanmukti) or Perfect Peace for him without delay (Śāntemachurenadhu gachchhati—IV 39) This is briefly the Path of Knowledge (Jnana Yoga) recommended in the Bhagavad-Gita

O dear Shri Krishna! in Whom the cowherds and the damsels delighted who so beholds Thee Who art the softiest and deepest for him the fetters of the heart break asunder for him all doubts are solved and his works become nothingness Thou art smallest of

the small and, none the less, Thou art great! Without a Teacher, however, there is no access to Thee, and association with Him comes, only when the wandering Soul is nearing his Salvation from bondage of the world, as declared by Muchukunda in Shri Bhâgavata (X 51-53). He who realizes Thee to be the Self, by the Grace of the Preceptor, climbs upwards, where desire is quenched and where neither sacrificial gift nor penance, but Thy Supreme Love alone, reaches Therefore, dost Thou, O Merciful Father!, advise Arjuna, in the last verse of this Chapter, to arise and worship Thee! (*Yogam âtishthottishtha Bhârata*)

The Karma Yoga or the Path of Action, treated of in Chapter III, is the means¹ suggested for initiation into the Jnâna Yoga or the Path of Knowledge, referred to at the end of that Chapter and described at length in this Fourth Chapter, after once more confirming the principles of the Karma Yoga, already enunciated In order, however, to encourage² Arjuna to adopt, immediately and without any hesitation, the spiritual course preached by Shri Krishna up to this time, He tells him, in the beginning, that he should not consider himself to be the first to hear the everlasting Yoga, as, commencing with the Sun-God, several eminent personages in succession had been fortunate enough to know and practise it before him.

श्रीमद्भागवतनुवाच इमं विवस्वते योगं प्रेक्षिवानहमन्वयम् ।
विवस्वात्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

1 Of Teñchi lathecheñi musandhîna / trityâdhyâñiñ prâdhânyeñ
bolileñ karmânushthîna / teñ jnînayogîcheñ hoyâ sâdbhana / sâdbya purna
jnînayogu // *Ohitsadânandalahari*

2 Of Purvâdhyâyâche ntaparyanta / 10 upadesha karmâ jñâñi Ananta /
to anîdi pruampurigita / niseñ kâlîreñ shishy îsa // *Yathârthatdipikâ*

पर्य पा रात्रासमिम गुजरेषो विदु ।
 स पल्लेनै महता योगो रषि पा १५ ॥ २ ॥
 स पराम भया तेऽप्य योग श्रेष्ठ वृत्तान् ।
 मोऽभिमे नामा चेति ४५५ दीत तमम् ॥ ३ ॥

I declared this Imperishable Yoga (Iath) to *Vivasvan* (the Sun God); *Vivasvan* communicated It to Manu; Manu told It to *Ikshvâku*. Thus handed down in succession the Royal Sages knew It; but by long lapse of time O *Karantapa* (Terror of Foes)! this Yoga (Iath) was lost to the world. This self same ancient Yoga (Iath) this Supreme Mystery has been to day declared to you by Me for you are My Lover and Friend.

The Blessed Lord means to say — O Arjuna! the Path¹ which I have pointed out to you in the first two discourses is not one to be regarded as an ordinary thing. It is a rare gift which is deathless (*avayavam*). I granted it to the Lord of Light (*imam Vivasvate yogam proktva vishnham*) who gave it to his son the Manu Shraddha Deva (*Vivasvan Manu prâha*) and he to his holy son *Ikshvâku* (*Mimuh Ikshvâkare bratit*). So passing down the line it became known to the Royal Sages (*c' am pûrampardî praptamimam râjarshayo viduh*). Then with years as the people² became more and more

१ Cf. Tryayur lata cha tao Vivasvan Manave Indan / Manusha lokabhiityartham sati Yekshvâkî dadau // Ikshvâkînî cha kathito ty pya lokicaras hihi / granisit vati lata yatracha punarniriyamam nripa // N'ruyanlyâ Dharma

२ Cf. Ajit hî malî prayojana yora ; na / yetheo atidîrgha lîlefi karuna / dv parantîf gell nisona / durbala jana illo mhanoni // Ajitendriya anashikshî / Lîm f karuni vishayin fadli juri / krodhiefi karuni jala / abor triû / d hî ha bhikshî shampan ñ // Chittadunandalahari

Jeli pr nîyâlî lîmâlî bl ñru / dehîchhîwri Adara / bahuta karuni visari / Atmatâlel i // Jñâna shari

worldly, the Truth grew dim and perished (*sa kâleneha mahatâ yogo nashtah*). It befits you, therefore, O Terror of Foes!, to follow the example of these illustrious sovereigns of the Solar Race, and fight with the Kauravas after realizing the Truth. Let Knowledge and Duty go hand in hand. If you ask Me why I call the Path 'deathless (*avyayam*)', when I say that it perishes (*nashtah*), My reply is, that it does not vanish from the world altogether¹. This Path is most ancient² (*purâtanah*), that is, without beginning. It is also without end, for, when it disappears here, it returns to Me and is carefully preserved in Me, during the period of the dissolution of the Universe, and made known first to Brahmâ, at the beginning of the Universe. It is the highest mystery, for the sake of which, alone, all the Vedas have come into existence. This secret³ of all secrets (*rahasyam hyetaduttamam*), O noble and beloved Prince!, I have been pleased to reveal to you to-day, (*Mayâ te'dya yogah proktah*), simply because you are My thoughtful friend and ardent⁴ votary (*bhaktosi Me sakhâ cheti*), who knows no Being greater than Myself" Hearing

1 *Of Prastuta hâ yoga yâ shlokâ / agâ! Arjunâ! nâshalâ kñî / yâ yogâche jânate vakte vivelâ / na disati konhi yâstava // Yathârthatadipikâ*

2 *Of Kñî hâ yoga purâtana / kalpântiñ Maja mâyî hotâ jatana / Mi yoganidre pâsunî uthatâñ vachana / heñchi boliloñ âdi Brahmayâsi // Heñ rahasya aiseñ parama / tuja boliloñ uttama / yâ kâraneñcha agî nigama / pravartale sakala // Yathârthatadipikâ*

3 *Of From all this it follows that the universal tendency of antiquity, and of the circle which produced the Upanishads, was in the direction of keeping their contents secret from unfit persons, and that the Indian writers were practically justified in explaining the term Upanishad by 'Rahasyam', secret.—Deussen*

4 *Of Tuñ premâchâ putalâ / bhaktichâ jivhâlâ / maitriyechi kalâ / Dhanurdharî // Jnâneshvare*

Âni tuñ asashi ananya sharana, priya purna yâ lâgñî Maja—Chitsadâ-nandalahari

the words of the Master Arjuna entertains a doubt as to how all this could happen when he himself and Shri Krishna were born on one and the same day and puts Him the following question

अत्रुं त्वाय—अप्य अप्यतो ल म पर च म विष्वस्यत ।

५ गेतुलानी रा एमाद्वे गेष वानिति ॥ ४ ॥

Later is Thy birth ; earlier the birth of Vivasvān (the Sun God) How then am I to understand that It was Thou Who declared it first ?

What makes Arjuna suspect at this moment only the veracity of the statements made by Shri Krishna in Whom he is understood to have implicit Faith is a problem which requires solution. In the last verse of the preceding Chapter when Shri Krishna Himself advised Arjuna to realize the Brahmi or Atmā (*the Self*) beyond the Reason (*uddhch param buddhād*) the latter thought that he was mistaken¹ in regarding up to that time Shri Krishna as Parabrahmi or Paramatma². Now Shri Krishna was not only Arjuna's friend as before but He was his Guru (*Preceptor*) also. On the spiritual path if the Disciple happens to lose Faith in the Divinity² of the Preceptor and regard Him as a man even for a time his Reason is sure to be attacked with doubts which would stop all progress until he recovers his Faith. Arjuna was in the same position. He knew that both Shri Krishna and himself were coevals (*aparam bhavato janma*) and therefore he could not make up his mind to believe that the instruction which the former might have given to the Sun God who existed even then reached

1 Of Jari buddhi paramātma to jneya / tevhaif jneya techi larame
alvara boyā / itakiyines uilli nichaya / jo l oth l rishua laramitwi
mlanoni // Jath irthadipki

2 Of Guru nivbe Sarveshvam / itala uthati buddhisamim / kharvalo
arvidyausgara / muga esukaya taranilil Mya rios // Jath irthadipki

the ears of the Souls, who lived before He was born (*param janma Vivasvataḥ*). Here, Arjuna, imitating the language of the Vedas¹, uses the word Vivasvān for the kings of the Solar Race, for, he knew that it was not impossible for Shri Krishna to declare the Path to Vivasvān, who was then in existence, although he must have been much older than the Preceptor. There was, before his eyes, the example of the Sage Kapila, who imparted Knowledge of the Self to his mother Devahuti. If it be assumed that Shri Krishna declared it in a former life, Arjuna was at a loss to know how He could remember² the fact in this life (*kathametadvijāmyām Tvamādau pi oktavāmiti*) Shri Krishna, therefore, clears all the doubts of His Disciple, in the following verse, by establishing His own Divinity

श्रीभगवानुवाच वह्नि मे व्यतीतानि जन्मानि तत्र चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

“Many have been the renewals of My birth and of thine too, O Arjuna! I know them all, but you do not know them, O Parantapa (Terror of Foes)!”

Here, Shri Krishna wishes to impress upon the mind of Arjuna two things, 1st, that both of them have had to pass through unnumbered births (*bahumi Me vyatitāni janmāni tava chārjuna*), and that in one of His births, long before the kings of the Solar Race were born and dead, He declared the Path to Vivasvān, and 2ndly, that He, being the Omniscient Lord of the

1 Cf Atmāvai putra n̄māsiShruti

Pitā āprnachi putra mhanom / spashta bolileñ Veda vachamī / Arjuna
mhanato yā bhāveñ karuni / kū suryāsī jari Tuñ heñ bolilāsi // Yathārtha-
dipikā

2 Cf ‘Janmāntarānubhutancha na smaryata iti’ / aiseñ bolileñ ase
mahā juātīñ / tarī Tuja kaiseñ smarateñ Lakshmi pati / hā māze chittīñ
sañshaya ase // Chitsadānanda laharī

Universe I knew all the past present and future (*tmayaham te's s'mi*), but that Arjuna having taken birth through Ignorance for the destruction of his foes which idea is expressed in the word *Parantapa* does not remember any of his previous births (*na t' am vett'a*) Through the Grace of the Preceptor Arjuna now understood clearly the force¹ of His words that Shri Krishna was not the body of three and half cubits he saw before him but that He was the Universal Soul beyond the Reason Whom he had been asked to realize He thus regained the full Truth he had lost but he was still anxious to know why God should take several births like the Ignorant Souls in whose case they were unavoidable Shri Krishna therefore describes in the following verse the manner in which He incarnates Himself

अजोऽपि भवत्यग्मा मामृतानामित्यरोऽपि सन् ।
प्रदेहं द्यामपिष्टापि भम्पाम्पाम्पामप्याम् ॥ ६ ॥

Although I am unborn—the Inexhaustible Self—and although I am the Lord of all beings yet controlling My own Nature I take birth through My own Delusive Power (*Shuddha Sattva*)

In the first half of the verse Shri Krishna gives His own true Nature as described in the Vedas vi. that He is unborn, changeless and the Master of the whole Creation (*ajo pisannavayādīmā bhutdnamishvāro pisan*) He is therefore necessarily free from the setters of action Nevertheless He says in the second half that of His own accord He takes control of His

1 Of Ya hāpura jīl bhīva / samajīl kīl hī Devādhibe / buddhi pallikāle jānīl to avayameva / hachī satr tm. atmavīl // Latl irtha līplīk?

2 Of Akishavat sarvamitascha nityab avinashivāyamitma nechchhittī dharmanyālī Shruteh—Brik 4.5.1

own Nature¹, and appears to be born by means of His vehicle, the Shuddha Sattva or Vidyâ (*prakritim svâmadhushtâya sambhavâmyâtmamâyayâ*). The Saguna Brahma or Ishvara (*Personal God*) is Nirguna Brahma (*Impersonal God*) with the Upâdhî (*Vehicle*) of Shuddha Sattva. It is on account of this Shuddha Sattva, that the Personal God is every moment conscious that He is Nirguna (*Impersonal*) Nirguna Brahma, on the other hand, lacks this consciousness owing to the absence of the vehicle of Shuddha Sattva. The three qualities of Avîdyâ (*nescience*), which is the vehicle (*Upâdhî*) of all the Individual Souls (*Jivâtmâs*), are, as already mentioned, the Sattva or the mind, the Rajas or the senses and the Tamas or the body. Of all the three of them, the Sattva or the mind, having the characteristic of being transparent like the looking-glass, produces a reflection of the Universal Soul, which is called Jivâtmâ or the Individual Soul. This Soul, through Egoism (*Ahankâra*), which is the result of Ignorance, identifies himself with the body and, considering himself to be the doer of actions, which are born of the qualities of Nature, entangles himself into the net of births and deaths. Such is not the case with Shri Krishna. His vehicle (*Upâdhî*) being Shuddha² Sattva or Perfect Knowledge, He broods

1 Of Chidâbhâseñkaruna Maja adhina Mâzi prakriti / mîyâkhyâ
anantânanta shakti / svopîdhi bhutâ tiche paînâma jehâñ hoti / tevhâñchi
bhîsatî jannmâdikîpuri Maja // Chitsadânandalahar

Taisâ amurtuchi Mi Kiriti / pari prakrititeñ janî adhishthiñ / tanî
sâkrupada natuñ / kîjâ yeypâ // Jnânesvari

Krishnamenimavehi tvam îtmînamakkhulîtmanîm / jagaddhîtâyiso-
pyatra dehvâbhîti mâyayâ / abobhâgyamahobhâgyam nanda gopa vrijan-
kasâm / jannmitrîm paramânandam purni Brahma sanîtanam // Shri
Bhagavata

2 Of Kûrmabandha Maja nase mhanomî / agî ! leshahi lepa
nasom / îtma mîyî shuddha vidyî ti karuni / îpalî murti adhishthuni

over or pervades as it were, His own form or image (*prakritimadhishthdya*) just as gold does the ornament so that the form He seems to assume has no real existence but is only a manifestation of His own real Self. The so called incarnations¹ therefore of God are evidently not made of the five principal elements (*panchabhantika*), like the bodies of the Individual Souls which are forced upon them as a punishment for their actions but they are spiritual. In the next verse Shri Krishna mentions the occasion which induces Him to incarnate Himself

यदा यदा हि प्रभृत्य एव निर्मदति मारत ।

अभ्युत्थानमप्यन्यं तदेत्थान सुविष्वद्धम् ॥७॥

Whenever O Bharata (Descendant of Bharata) !
Pleasant declines and Impurity gains the upper hand
I create then Myself

janmatoऽ // किं प्रकृति इन्द्रियो लक्ष्मि / ते अप्रकृति इन्द्रियो स्वस्वरूपा
मूर्ति / अस्ति कृष्ण सुवर्ण स्फुरति / तात्र प्रतिमा अधिष्ठन्ति जन्मतो //
अधिष्ठन्ति शिरा / सोनेलहि प्रकाश निरूक्तिरा / तात्र च कृष्ण दिसनि
निरूक्तिरा / एवं प्रकृतात्मा // यथा रथद्विष्ट ।

1 Madame H. I. Blavatsky speaks of the Avatara as a descent of the manifested Deity into an illusive form of individuality an appearance which to men on this illusive plane is objective but is not so in sober fact.

Of Janma karmachar Me divyam—B G II 9

Of course there are numerous manifestations of Shri Krishna, called His avatars or incarnations and some of these are non human or a combination of the human and the non human. But these are his descent or avatar in the process of either cosmic or historic evolution. The cosmic character of His incarnation or more correctly "speaking" descent—for that is the true English rendering of the Sanskrit term *avatāra*—is manifest in the earlier forms of the Fish the Tortoise and the Boar which Shri Krishna is said to have assumed. His manifestation as Nrisinha, or the Man Lion has also an evident cosmic meaning. But all His later manifestations, as Rama, during the Ramayana Epoch all these are distinct human manifestations. Indeed the Vaishnavas believe that the real and permanent form of Shri Krishna is the Divine Human form. His own form is the very spiritual prototype of the perfected human figure. The constituent elements of it are spiritual and not carnal. But the type is human—*The Soul of India*

After telling here that the decay of religion¹ or Bhāgavata Dharma and righteousness (*yadā yadāhi dharmasya glānirbhavati*) and the exaltation of irreligion or materialism and wickedness (*abhyutthānamadharmasya*) cause Him, in His Infinite Mercy, to take a visible form (*tadātmānam srijāmyaham*), Shri Krishna mentions, in the next verse, the work He does in His incarnations.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थीय संभवासि युगे युगे ॥८॥

“ I enter birth, age after age, for the protection of the good, for the destruction of evil-doers and for the firm establishment of piety.”

When piety is on the wane, the wicked become strong and begin to oppress the righteous. The latter being destitute of human help, have no other recourse than to remember God in their troubles. The result is, that God, Whose nature is that of the Kalpavriksha, is forced to ‘move a man with men, succouring² the good, thrusting the evil back’. When the power of the sinful ones is thus crushed (*vināshāyacha*

1 *Of* “ Ye Ansar, I have learnt the discourse ye hold among yourselves. When I came amongst you, you were wandering in darkness and the Lord gave you the right direction, you were suffering, He made you happy, at enmity amongst yourselves and He has filled your hearts with brotherly love and concord. Was it not so I tell me” “Indeed, it is even as thou sayest”, was the reply “ To the Lord and His Prophet belong benevolence and grace.”—*Sayad Ameerty ‘Spirit of Islam’*

2 *Tari je je kālīñ yā dharmāchī hāni / dharma to hi parisi Dhanushyapāni / tari Vedavishita jo moksbāchā dāni / varnāshramāpanī virājatu jo // Pravritti nivritti lakshana jāna / tayāchī hāni hoye jeneñ kāleñ karuna / āni adharmā jo sarva dubkhicnā bhājana / virodhi purna dhārmāchā jo // Aisā yā Veda viruddha adharmāchā / udbhīva hotase gā netāchā / tevhāñ tevhāñ yayā debatāñ sāchā / srijāyāchā vilīsa davīñ // Chit-sadānandalahari*

2 *Of* ‘In the well-known legend of the churning of the Ocean of Milk, Vishnu favours the Devas at every crisis’

dushkrītām) and the virtuous are rescued (*paritrānaya sādhūnām*), He sets up firmly the paths¹ of forthcoming and return altogether neglected in the degenerated times. For this sacred work Shri Krishna says He takes birth from age to age (*dharmaśāñsthā panarthaya sambhavāmi yuge yuge*) None of the three items of work mentioned by the Master seemed to Arjuna to be of such a serious character as necessitated the coming of the Lord personally in human form to this world for he thought that the Creator Preserver and Destroyer of this Universe could certainly with the greatest facility accomplish² the protection of the

1 Of Vedamārga rākshana teṣā dharma sausthāpana—*Chitādumanda Lahari*

2 Of All existence is a Manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the Supreme being (*Parīkṛita Bhūta*) of the Divine and the consciousness shrouded partly or wholly by ignorance of Self in the finite. The conscious embodied soul (*Dehi*) is the spark of the divine Fire and that soul in man opens out to Self knowledge as it develops out of ignorance of Self into Self being. The Divine also pouring itself into the forms of the cosmic existence is revealed ordinarily in an efflorescence of its powers in energies and magnitudes of its knowledge love joy developed force of being (*Vibhuti*) in degrees and faces of its divinity. But when the divine Consciousness and Power taking upon itself the human form and the human mode of action possesses it not only by powers and magnitudes by degrees and outward faces of itself but out of its eternal Self knowledge when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth that is the height of the conditioned manifestation it is the full and conscious descent of the God head it is the Avatāra—*Essays on the Gītā by Babu Aurobindo Ghose*

3 Of Kūlyachyā sañkalpamatreṇu / brahmānden ananten vichitren /
upajati nishati ani mayasutren / nāchavi buddhi sarvānchyā // Tina kamen
tayāna / karivaya kaya pray as / eankalpamatreṇi jayasa / suḥhasadhyā
karyeñ hiñ tinhin // *Yathurthaḍipika*

good, the destruction of the bad and the establishment of piety by His mere Will. Shri Krishna, therefore, reveals, in the following verse, the most important cause of His incarnation or rather descent

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

“Whoever knows My Divine birth and action, in its essence, having cast off the body, is not re-born, but comes to Me, O Arjuna!”

The principal object of the Merciful Lord in incarnating Himself, is to save mankind from the cycles of births and deaths. The only remedy¹, to put an end to the miseries of the world, is the hearing and repeating of the episode of His Divine birth and action, which have been described by the Vedas and Puranas as unique and uncommon. This hearing and repetition of the names He assumes and the attributes He manifests, may be done in two ways, one of which is with Knowledge² and the other through Ignorance. In the former case, one secures nothing less than Salvation³,

1 *Of Tutâvayâ sañsâravyathâ/ aushadha nâhiñcha anyathâ / Mâzyâ charitrâmrita kathâ/ yâ vyatheteñ nâshiti // Yathârthadipikâ.*

Yâvina asatâñ ânika sâdhana / vahâtaseñ âna Vîthobâchi // *Shri Tukârâma*

Kathâ va kirtana kali vishe bhavasâgaraki nâva / kahe Kabira jaga taranaku nâhiñ aura upâva // *Kabira*

2 *Of Sing praises to God, Sing praises... Sing ye praises with understanding — Psalm 47 6 and 7*

Shri Râma Jaya Râma Jaya Jaya Râma // Aiseñ nishidiniñ nâma gâtâñ / prema svayenchi yeila hâtâ / niyapadiñ pâvâveñ ârâma // Vishayâpâsunî sutela / kevala sañsârâsi vitela / mana heñ hoila nishkâma // Dehnîchi châlaka kalâ gamela / sarvarupiñ samarañgîñ ramela / chitsukha parâtpara nijadhâma // Sohîrâ mhane Shiva smarato / Vâlmîka patita pâvana hoto / aiseñ sakalâñ târaka nâma //

3 *Of Mâzîñ janmakarmeñ ati divyeñ asati / Brahmâdikârshî kelñ na jâti / pari mityamukta sachchidânandaghanamurti / tyâ Maja sarvârthiñ*

but in the latter even, he finds his sins¹ destroyed just as he would find reduced to ashes his cloth dropped on fire though unknowingly. With regard to His Divine birth, it is to be understood that it is not possible for Him Who is all pervading to enter the womb of His mother like the Individual Souls who are His reflections and who take birth through the fetters of action. They first enter² the body of the father and with his semen mix up in the blood of the mother, and take on limbs in the womb. As the physical body grows so does the reflection increase in size. But when God wishes to incarnate Himself He imagines³ a form of His own choice in the minds of His parents as the Yogis do during meditation. The five principal elements of

anakarana bēl // Avel jo mil jino Subhadripati / to : paniteñhi jinenchi
j ' murti / to hi dehn takuni jinml na yeti / Majichi pārni sarvathl //

Omkāra mandalakari

1 Cf Na jina abhi ye mulhi Hari tubhpi p̄ipe hari-- \ ma Siddha
hū nenañhi mallua / agnivari pado īpaleñhi vasana / tari tylicheñhoya
dahana / p. pa aseñhi Lathlmriteshi // *Iatharthadipika*

2 Cf Indeed finding the astral life to be of greater torment the unhappy earth bound soul longs to have a flesh covering again to be reborn and flies hither and thither blindly because of the want of physical organs and some day gains this object. It enters, through the vigor (Sanskrit *vīra*—*vīrya* force, power) of a man into a woman's womb. This causes conception. No conception can take place without a disembodied spirit entering the womb. Vigor mixed with the mother's blood supplies the physical body which is mere dead matter without the vivifying astral soul. It is only when an astral soul enters it that the womb closes and conception takes place. The incoming soul then feels itself confined within its scope and cannot go out of it by its own effort or will. Into the vigor or the blood of a spiritual soul no wicked astral spirit can enter. Its pure aura repels such spirits and admits only kindred spirits seeking rebirth drawn to it by Karma and affinity—*Bharati*

3 Cf Yogi Mūten dhyāniñ / dhyāti jaiso kalpuni maniñ / taus
sveechchheñhi karuni / murti kalpitoñ maniñ pityachyñ mātechyñ // *Iatharthadipika*

which the physical bodies of Individual Souls are made, are also the result of His own imagination. But, as both hammers and shackles are made of iron, and yet, the former are meant to break the latter to pieces, just so, the incarnations of God are intended to release mankind from the fetters of action. Such is His Divine birth. As for the Divine action of the Personal God, it takes place without Nescience (*Avidyâ*) or Egoism (*Ahankâra*). He is said by the Vedas to be without hands and feet (*Apâmpâda*), and so, action is impossible for Him. Yet, He marries and has children, like other people, but this action He only shows by means of His own Delusive Power (*Mâyâ*), and is in no way fettered by it. Those who, realizing¹ these modes of Divine birth and action (*janma karma cha Me divyam evam yo vetti tattvatah*), sing, hear and preach the glory of the incarnations, without being born again when they quit the flesh (*tyaktvâ deham punarjanma naiti*), attain to Divinity (*Mâmeti*). One² of the aphorisms of Shandilya, which bears the same meaning, is translated thus “Freedom from repeated births (is) of him, who knows (the mysteries of) births and deaths of the Lord (this follows) from Shruti.” This, Shri Krishna says, is the secret purpose of His avatâras. Those, who neglect³ their worship on the ground that

1 Cf Ityâdi Mâzyâ janmaritî / alaukika divya Mâzyâ murtî / aiseñ jânoni Mâzyâ avatâra kirtî / je gâtî aikati nirupitî // Te punhân janmâ na yeti / deha tâkuni Mâteñchi pâvatî / mukhya avatâra prayojanaritî / Arjunâ ! yâ Mâzyâ // - *Yathânthadipikâ*

Mâzeñ ajatva janmaneñ / akriyatâchi karaneñ / avilâia jo Jane / to multu mâni // *Jnâneshvare*

2 Janma karmâ vidaschâjanma shabdît—*Part I, Chapter II 47*

3 Cf Tochi shabala tatpadârtha / jnâna vigrâha amurta / sarva vyâpakâ pari murtimânta / bhaktâñi kâraneñ // Nata nâtyâ dharitâ / âpana yâteñ na bhule sarvathâ / taise nânî avatâra ghetâñi / na bhule svasvarupa // Saguna rupa mâyika / aiseñ mânunî kâñi dekha / je na bhajati kautuka / te mudha

they are Mijikha (illusory) deceive themselves for they do not understand that just as whatever is presented in the shape of money clothe ornament etc to the part a successful actor assumes goes to the actor himself and no to his dispise which is evidently false so every kind of worship offered to the Avatars goes to the Personal God Himself Who helps His Lovers in securing Salvation Here one may say that this is contrary to the doctrine of the Vedas by which there is no Salvation without knowledge of the Self True but this knowledge itself is already included in the word *tat sat* (in its essence) in the verse for nobody can realize Divine birth and action without it Another objection which may be raised is that this repetition of the Names and singing of the Glory of the Personal God is necessary for the purification of heart before requiring knowledge of the Self but why should it be continued even afterwards? The reply is for the Perfection¹ of knowledge This chief object of the incarnations of God is described in various places in Shrimad Bhāgavata There in some of the prayers offered by the Gods to Shri Krishna they say² as follows —

। ॥ १ ॥ ते एवं मिथ्यापरि प्रवनेऽपि न विद्यते तस्मै क्षमा इति यिका अवताराणा तेभ्युः जीव ब्रह्माणा तेभ्युः याऽस्मरपाना जगदिहराणा ॥ विनाशि सर्वेष्वर्विदेष्व भजाना तेभ्युः विनाशि विमर्शा तेभ्युः जीव भक्ति गति लालव्य लभाना तेभ्युः जननादिवर्णा ॥ विवेकास्मिन्

। २ ॥ जन्माज्ञायावति एवं उना गो भजु एवं प्रति बोलति कौन्ते यु विप्रकृष्टि तति एवं परिप्लकृत्वा हि एवं विनाशा ॥ ३ ॥ तिथादिपक्षः

। ३ ॥ अन्तु एवं गो जारे प्रप्ता एवेष्वि परि अंतरिक्षं प्रियो यत्ना केले ॥ एवं श्रवणे प्रत्येष्वि निचयेष्वि धर्मं सांगति राज्ञाणा धन्या होति ॥ एवं मद एवं स्वामि

। ४ ॥ श्रुति इति न एव तथेद्या दरिश्यन्ति एव्याश्रुता द्वयानादि नामप्रब्रियाभ्युः तत्त्वात्मानाम् रिहाभ्युः ते या हा एवं प्रवृद्धा एवं श्रद्धायां एव रामानाम् एव भृत्यायां यथा स्यति ॥ श्री रामायाना

" O Lord !, there are undoubtedly various means of securing purification of heart, such as the repetition of Mantras, the hearing of Vedanta, the religious penances, the disinterested performance of the necessary duties and others, but none of them is so powerful as the full-grown Faith produced by the enthusiastic hearing of Thy Divine Glory. If Thy Shuddha Sattva, O Dear !, had not made its manifestation in this world in the forms of Shri Râma and Shri Krishna, who would have acquired that practical and perfect Knowledge, which utterly dispels Ignorance ? For, it is by the singing¹ and hearing of the attributes of Thy Incarnations alone, that the Reason is purified and is able to realize the Self and become steady " If one asks why the simple utterance of particular names² and incidents, through Faith, should

Chittashuddhîsî kârana / premayukta kirti shravana / yetha sachchhrad-dhâchi pramâna / akârana sâdbaneñ // *Ekanâthî Bhâgavata*

Sattvam na cheddhâtaridam nijam bhaved vijnânamajnânabhidâ-pamârjanam / gunaprakâshairanumiyate Bhavân prakâshate yasya cha yena vâ gunah // *Shri Bhâgavata*

Kiñ heñ nija sattva Tuzeñ Hari / prigita na hoya Râmakiishnâdi rupeñ jari / ajnânâ nâsbaka vijnâna tari / navhe janâñteñ ji Devâ ! // Kiñ shravana kirtana / Tuzyâ gunâñcheñ chintana / âni sattvamurticheñ bhajana / na karitâñ mana nirmala na hoya // Nirmala na hotâñ mana / navhe sâkshâtkâia anubhava jnâna / tevhâñ na nâse ajnâna / hâ vichâra mâgeñ pudheñ techi vadale // Kiñ prakâshî jo jadaguna / kalali tayâ âtmayâchi khuna / tari sattvavritti tanmayapana / na pâve taikachi toñvari to // Gâtâñ aikatâñ avatâlaguna / dhyâtâñ shuddhasatîva murti saguna / sattvavritti chinmayapana / pâve tevhâñ sâkshâtkâra to // *Yathârthatiprikâ*

1 Of Sâdhaniñ Mâzi mukhya bhakti / tyânta vishesheñ nâma kirti / nâmeñ chittashuddhi chittiñ / svarupasthitî sâdhakâñ // *Ekanâthî Bhâgavata*

2 Of Na jânatahu ye mukhâ Hañ, tathâpi pâpeñ hari / smaionî mahimâ smare vadaniñ tiñcha nâmeñ jari // Pravritti vishayiñ jarî asati tyâ Janâñchîñ maneñ / virakta karito Hari svaguna nâma sañkirtaneñ // *Nâmasudhâ*

They call Thee by so many names—they divide Thee as it were by them—yet, in each one of these Thy names is to be found Thy omnipotence

have the magic power of producing such a wondrous effect, the answer is no other than that because such is the Will of the Supreme Lord. There can be nothing surprising in this when even the order of a ruler on earth enables the bearer of a worthless piece of paper, called a Currency Note to fetch on demand the full value of its denomination without a demur. Shri Râma krishna Paramahansa says—The truly devotional and spiritual practice suited for this Iron Age (*Kali Yuga*) is the constant repetition of the name of the Lord of Love.' The following instructions of Thâkur Haranâth on the subject are indeed priceless—'No special rules regarding posture gesture or previous sanctification need be observed in taking the Name. The Hindus Mahomedans, Christians and others are all chanting the Name of that All Merciful Lord in their own languages and in their respective national rosaries. Hence do I say that there is no other eternal sacred and universally approved

and Thou reachest the worshipper through any one of them! Neither is there any special time mentioned to take Thy name so long as the Soul has intense love for Thee. Thou art so easy of approach! It is my misfortune that I cannot love Thee O Lord!—*Lord Gauranga*

God hath most excellent names therefore call on Him by the same—*Alkoran Chapter VII*

The name of the Lord is a strong tower righteous runneth into it, and is safe—*Prov 18 10*

When you glorify the Lord exalt Him as much as you can for even yet will He far exceed.—*Ecclesiastes XLIII 30*

In Exodus XX. 7 Thou shalt not take the name of the Lord Thy God in vain the prohibition refers to swearing and cursing by the name of God—*Lord Gauranga*

I Sing hymns of glory to that Ahurm & beyond Whom there is none.—*Tasna XXVIII 3*

Commentary—The text here prescribes prayers as the very means for acquiring perfect pure mindedness, which secures the unending riches of joy—*Light of the Avesta and the Githas*

path than this. . There is no other remedy so potent as this, in securing final liberation To the sinner Krishna's Name is far more dear than Krishna Himself; for Krishna never approaches the sinner, but the latter is at liberty to take His Name, and taking His Name he can reach Him Name taken constantly culminates in love for Him, which in time leads to the beloved Krishna The mind runs off? Well, let it go! Let it go wherever it likes. You need not bother yourself running after it! You stay where you are and go on with the Name The mind will run away this way and that, but at last quite knocked up, it will return to you of its own accord." *Upadeshamrita*

In the next verse, Shri Krishna tells that, by following this very course, many have come into His Essence.

वीतरागभेयकोवा मन्मया मासुपात्रितः ।
वहवो जानतपसा पूता मञ्चावमाणताः ॥ १० ॥

"Many, made pure by (this) practice after Self-realization, freed from desire, fear and anger, full of Me, taking refuge in Me, have come to My Estate."

When the Self has been realized, the principal duty of the Jnâni is to know, in its essence, the Divine birth and action of the Personal God, and to practise Shravana and Kirtana (*hearing and repetition*) This is called Jnâna¹ Tapas, which makes his purified Reason steady (*putâ*). He is then free from the fetters of action (*Jivanmukta*), because desire, fear and anger depart from him (*vitarâgabhayakrodhâ*). This is the result of his

1 Of Agâ! ītmâ halalyâ jnânîyâcheñ / tapa thora henchî sâcheñ / kññ divyatva Mâ'yâ janma karmâcheñ / jânona kari shravana kirtana // Yâsa mhanâveñ jnâna tapa / yâ tapîchâ abbhuta pratîpa / kññ sakalâñ pâpancheñ mula pâpa / anâdi vâsanâ te nâse // Yathârthatdipikâ

Identifying himself with the whole Universe (*Vishvam* or *Sarvam Bodha*) What can such a Soul desire whom will he fear why should he get angry when he sees nothing in the world different from himself? He is fortunate enough to enjoy the eternal experience of God Himself and is therefore said to be *Manmata*¹ (full of Me) The means by which he attained to this state of mind is expressed by the words *Mimupaskritih* which signifies his entire dependence on and unalloyed faithfulness to Him in continuing² the Shravana and Kirtan which³ he practised before Self realization When the Lord says that full many a Soul (*bahuvri*) has by practising this Jñâni Tapas entered in His own⁴ form His Supreme Abode the Anâdi Valkuntha (*Mad*

1 Cf. *Yat eva atmyame bens drakshasy amany tho Mayi—B G 11.25*
*Cf. Jatra bhâvan + gusa / ditya samsjoni nisun / gyli lal
 nîc + alakojîto khana / binu / ~ atmavatrapasthitichch // Jatâirtha
 dîyâkî*

Some of the Lovers of the Personal God following the example of the Saints Nârâya Chaitanya, Tukârî and others sing His names and go on to the accompaniment of a stringed instrument of music called *Vin* or a pair of small cymbals, which they keep striking to keep time.

It is a good thing to give thanks unto the Lord and to sing praises unto Thy name O most High 2 To show forth Thy loving kindness in the morning and Thy faithfulness every night 3 Upon an instrument of ten strings and upon the *pâlî* upon the harp with a single sound—*I salm* 4 5

3 Cf. *Tasminnananya iti vrîrodbhûda-udatîcha // 9 // Anâshray'a m
 tyâgo nanyatu // 10 // Vrada Bhakti Sutras*

(Inhibition also means) single-heartedness towards Him and indifference to all that is antagonistic to Him. Single heartedness (implies) the giving up of all other supports. The devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself viz. listening to talks about the Lord singing His name and so forth.—*Saṅgachâra*

4 Cf. *I ill pâvle Mâlyâ bhâvisi / Madropâ houni Valkuntha-visi //
 Yatharthadîyâkî*

5 Title Introduction p. 4

bhāvamāgatāḥ), He implies that this Bhāgavata Dharma (Path leading to the Personal God), or, as it is otherwise called, Bhaktī Mārga (the Path of Love), is everlasting¹. Arjuna now thought that the Saguna Brahma was chargeable with partiality in conferring on those alone, who worshipped Him, the greatest boon that any living Soul could expect Shri Krishna, therefore, establishes His principle of Justice and Mercy (*Sama Sadayatā*) in the next verse, by describing one of His six² attributes ‘*Dharma*’, which means the nature of the Kalpavriksha.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजात्यहम् ।
भम वत्मानुवर्त्तते भनुत्याः पार्थी सर्वशः ॥ ११ ॥

“ I serve men in the way in which they serve Me.
All men everywhere, O Pārtha (Son of Prithâ) !,
follow in My path.”

Here, Shri Krishna means to say, “O Pārtha !, having once assumed the nature of the Kalpavriksha³, I am bound to give fruits to My Lovers, in accordance with

Of Mama sādharmyamāgatāḥ—B G XIV 2

And (our) bodies being (becoming) brilliant, might be fitted for the best world, may we see Thee, come near Thee, reach Thy eternal friendship
—*Khōdeh Arestā*

1 *Of Evam divya Bhagavajjanmakarma / heñ̄ ātmajnānāvina nakale varma / yāsa mhanāveñ̄ Bhāgavata Dharma / liñ̄ jnāneñ̄ shravana kirtana Sagunācheñ̄ // Hā jnānatapa prakāra / anushthuni bahuta nara / Maja pāvale mhane Sarveshvara / bhāva kiñ̄ anādī hā bhaktimārga // Yathārthatadipilā*

Ātmajna houni hi je bhajati Mukundā, Tyāchā sadāñ̄ karitū je shrava-nādī dbandā / ātmakya bhakti hrdayiñ̄ guna divya kānū, te siddha houni n̄ hoti kadāpi māni // *Brahmastiuti*

2 *Vide* Introduction, p 36

3 *Of Samasevatam surataroriva Te prasādah sevānurupamudayo na viparyayayotra*

Thy favour goes to them who serve Thee , as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service There is no distinction in this treatment—*Bhāgavata*, X 726 (*Yudhishthira*).

the forms in which they worship Me I am Myself both Nirguna and Saguna Brahma just as gold and an image of gold are one and the same But if one after acquiring Knowledge of the Self meditates on Nirguna¹ Brahma alone he has to depend for his spiritual perfection upon his own efforts is in that capacity I possess no attributes to help him But if he worships Me as Saguna Brahma² the Lord of the Universe I can listen to his prayers and enable him to control his senses and make his Reason steady For this very reason even the Mumukshu³ (Knowledge-seeker) is enjoined by the Vedas to surrender himself to the Personal God Who is the Master of the spiritual wealth he seeks and not to the Nirguna Brahma (Impersonal God), Who is the wealth itself By serving men therefore as I am served (ye yathā Mām prapadyante tāñstathaiva bhajamyaham) I am free from the charge of partiality which you seemed to be disposed to lay on Me I assume the nature of the Kalpavriksha because all whom you can call men⁴ whatever be their mode of worshipping Me

Jaiā kām hā kalpavriksha jīva / tayāśi lotheñchi vishamatī nasona /
jaisēu ichchhi tayā lliguna / phala īpana taisñchi detu // Ohitād nanda la/ari

1 Of Jo sagunatva nalgae mbanati / nirgunañvñchi Maja bhajati / Mi saguna Skripati eñvi uddharuñ tayāśi // Yathārthatadipika.

2 Of Agil Mi Jain Kalpataru / jo bhajati kīñ hī umbi saruna uddharu / Mi pratikshannī tayū Jagadguru / sadbuddhi detoli vighnīñtēñ haroni // Yathārthatadipika

3 Vide Introduction Yo Brahmanam vidadhati &c p 7

Of Machchittī Madgata priñi jñānatipena bhīsvata—
B G X 0 11

4 Of Aisi pābatāñ vichāra / pashupakshiyāñ samāna vibara / nīdrā maithuna dhira / pashuñsa taiso manusyāñsahi // Evam bhajana Sarvesh varicheñ / kariti tyāñcheñ manusyatva alcheñ / mhanuni vākyā Bhagavantā cheñ / kīñ Māryā mārgīñ vartati manusya sarva // Yathārthatadipika

follow in My path (*Mama vartmānuvartante manushyāḥ sarvashah*) Do not regard all beings with a human form to be men, but only such of them as have utilized it for the purpose for which it is intended, *viz.*, for My Worship." In this verse, Shri Krishna proves the principle of Justice he observes in the case of those who worship disinterestedly. In the next verse, He maintains His impartiality also in His dealings with those, who worship with worldly motives

कांक्षतः कर्मणां सिद्धिं यजंत इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

" Those, who desire success in actions here, worship the Lower Gods ; for, in this world of men, success from action is soon achieved."

The Lower¹ Gods even are the bodies of the Supreme God², through which He awards their votaries the fruits of action, but those who long for the success of actions here alone, worship them (*kāṅkshantah karmanām siddhum yajanta iha devatāḥ*) This human body is the field for action. As you sow here, so do you reap³ But, as the success produced by actions done for material gain, in the names of Indra⁴, Mītra, Varuna or Agni, is

1 *Of Kāmaistaistairhrita jnānīḥ prapadyante'nyadevatāḥ / tamtam niyamamāsthāya prakṛityā niyatāḥ svayā // Yo yo yām yām tanum bhaktāḥ shraddhayār̄chitumichchhati / tasya tasyāchalām shraḍḍhām tāmeva vidadhāmyaham // Sa tayā shraddhayā yuktastasyārādhanamihate / labhatecha tatah kāmān Mayaiva vihitān hi tān // Antavattu phalam tesbīm tadbhavatyalpamedhasām / Devān Devayajo yānti Madbhaktā yānti Māmapi // B G VII 20-23*

2 *Of Ākāshātpatitam toyam yathā gachchhati sāgaram sarvadeva namaskārah Keshavam pratigachchhati—Shri Bhāgavata.*

3 *Of Jaiseñ kshetriñ jeñ perije / teñ vāchauni âna na niphaje // Jñāneshvarī*

4 *Of Indrādi devatāñteñ je yajīti / te karmajanya tatkāla pāvati / yayā manushya lokānche thāñiñ sumati / phala pīvati tatkāla // Taiseñ*

obtained here in briefer space (*kshipram hi manushe loka siddhurbhavati karmayat*) than that required for securing the self-control and dispassion necessary for the purification of heart those who are impatient of fruits worship the Lower Gods in preference to the God of Gods in Whose power alone lies the gift of Knowledge and Freedom In granting therefore wealth, children honour Knowledge or Freedom He simply fructifies the wishes of the Worshipper just as the echo resounds the very words of the speaker Shri Krishna thus manifesting His attributes of Justice and Mercy in awarding different fruits to different classes of worshippers now proceeds in the next verse to account for the apparent anomaly in this diverse Creation

चातुर्वर्षे मया सृष्ट शुभापि मिथुनामारा ।
तेऽपि कर्तव्यमि मा विषयकार्त्तमव्ययम् ॥ २३ ॥

The four-fold division of castes was created by Me according to the distribution of qualities and actions; though I am its Author know Me to be actionless and inexhaustible

जननापहला श्लीघ्रा न प्रवाति । तयसि अंतहिकर्णा शुद्धि प हिं
सर्वर्थी । महानोनि कशेद्रपहला सिद्ध्यर्था सक्षमा होति । होति
मोक्ष एथी विमुक्त्या जाना ॥ Chitsad nandalahari

Karmani siddhi etalo tenui phal Ichchhanārī pimara jantu karmas ja
lina thal te te phal n abhimāni devatāmlitrane bhaji karmaphala p mi
santoshta thiya chhe vali karmasiddhi thiye te kshipra etalo jaladi thal
shale tevi chhe pana nishklima jañanamrgo phalani apekshī na rikhi
pravartha lobi je latvalya taarun to babu kathina chhe ne vijambava luki
lima chhe Availi karanothi loko juda judi Devane upise chhe pana badhl e
Deva Māri rupaja chhe teti i sarva Maneja bhaje chhe pana potpotanāl
sakṣama nishklima karmānusira phala pime chhe — De redi

1 Of Nā tarl Ladeyasi talavatī / jaisl apulachi bolu Kiriti / pradisud
houni uthi / nimitta yoren // Thisl samastli yau bhajaoān / Mi e Lshi
bhuta Arjunl / yetha pratishphale to bhavanl / apulāll // Jaineshvari

Of Gunlachya valshamyēñkaruna / servache svabhāvahi vishama
jāna // Chitsad nandalahari

The Lord says, in the first half of the verse, that He made the Four Castes¹ (*châturvarnyam Mayâ srishtam*) of the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras, according to the apportionment of the actions of the three² qualities (*guna karma vibhâgashah*) of His Mâyâ (Delusive Power). These four classes (*varna*), together with the four stages of life (*âshramas*), are said in Shri³ Bhâgavata to have been produced from the mouth, arms, thighs and feet of the Supreme Being. The Brahmanas, in whom the quality of Sattva is predominant, stand at the head of all of them. The Kshatriyas, who possess the Sattva and the Rajas in equal proportions,

1 Cf In order to preserve the magnetism and the hereditary talent and instincts from deteriorating, the castes are divided into sub-castes according to their general proclivities and professions of livelihood. Each sub-caste must marry within its own circle and must eat food cooked by the hands of its own members. Marrying, cooking and eating within the caste helps to conserve in the individual members thereof the spiritual and mental magnetism, generated by the performances of the religious duties and ceremonies and spiritual incantations, which form the daily routine of household life enjoined by the Scriptures. Thus wisdom, talent, traits, instincts are all ingrained in and transmitted through the blood from generation of each caste.—*Bhâratî*

2 Of Kñ Mi jaisâ anâdi / taishi Mâzî mâyâ prasiddha Vediî / tichyâ tliñ gûnânchyâ l-rrmabhedîî hoti châri he vaîna // Sattva guneñ brîhma na uttama / sattva raja mishra te kshatriya madhyama / rajoguneñ mâtreyî vaishya adhama / ati nîcha shudra tamo guneñ // *Yathârthatdîpikâ*

Tari sattva guna pradhâna brâhma na / tayânche sâttvikachi karma jâna / shamadama sattvapradhâna / aila khuna kshatriyânchi // Tari te sattva mishrita rajahpradhâna / shaurya tejâdika taisenchi karma jâna / tamo mishrita rajoguneñkaruna / vaishya nirmâna kele Pârthâ // Tayâncheñ tâdrisha krishyâdika / karma jâna gâ sakalika / kevala tamahpradhâna shudra dekha / shushrushâ eka karma tyîncheñ // *Chitsadânandalahari.*

Brâhma na kshatriya vishâm shudrasyâpi svabhâvajam // B. G. XVIII 41-44

3 Of Mukhabîhurupâdebhyah purushasyâshramaih saha / chatvâro jyotiire varnî gunairvîprîdîyah prithak // *Bhâgavata, XI 52 (Chamas)*

hold the second position. Next to them are the Vaishyas who are pre-eminently Rajavikas. The Shudras whose preponderating quality is the Tamis form the last class. The actions of the members of these different castes which vary according to their respective qualities bear fruits in the shape of pleasure and pain in conformity with them. It may be casually noticed here that the division¹ rests on certain fundamental principles in Nature and is to be found all over the world as the teaching class the protective class the distributive class and the productive class. Such is the eternal flow of the Personal God's Delusive Power. He says therefore in the second half of the verse, that, although He is the Author of this classification of castes (*tasjā kartṛḍam apि*) it must be distinctly understood that He is actionless and inexhaustible (*Vdm विद्ध्याकर्तृदम् अयम्*). It is thus impossible for Him to do anything. Who does all this then? If not He it must be His Māya who does it. Māya however has no existence. The question therefore is to be answered in this way. It is evident that the Soul does not speak without the tongue but the tongue also

1 Of We shall find in fact, that these fundamental divisions are by no means peculiar to Hinduism are not only to be found in India, but that they are universal in their nature they are visible over the whole of the countries of the world. The difference that we see between India and the other states of the West is simply this that in the Hindu system these differences are real and Society is definitely organised on their basis while in the other countries these differences are not definitely recognised and the social order is not connected with them.—*The Caste System by Mrs Besant*.

Guno pote svatih samsaja pravrite chhe no tethi chira varmanali padletha
prati manushyo surva deshamali ne surva kilamali ulbhavo chhe pana
amuka amuka vyaktine te te rupe tharjanali te ten karmānuslen bane el be
—*Dreindrī*

cannot move without him. Although the Soul is thus speechless, we are bound to recognise him as the speaker, because the senses are useless without him. He exists without the senses, but the senses cannot make their appearance without him. In the same way, when Shri Krishna wishes us to know Him as actionless, He suggests that He alone is existence, and that Mâyâ has no real existence at all. It emanates¹ from Him at the beginning of the Universe with its three qualities, and emerges in Him at its dissolution, just as the mirage proceeds from the sun at sunrise and vanishes into him at sunset. Thus, although He positively does nothing, He is to be regarded as the Author of the Creation. Having treated of His attribute of Dharma² or Justice and Mercy, in connection with the subject of His incarnations, He speaks, in the following verse, of His attribute of Vairâgya or Dispassion in connection with the subject of His Creation.

न मां कर्माणि लिपंति न मे कर्मफले स्पृहा ।
इति भां योऽभिजानाति कर्मभिर्न स वधते ॥ १४ ॥

“ Actions do not involve Me, because I have no desire for the fruit of actions. He, who knows Me thus, is not bound by actions.”

1 *Of Mâyâ prakatatañ tinhî guna / gunânuiupa chîrhi varna / hoti evam îpana akartâ kartâ houni // Evam konachîhi vishamatâ / Maja na lâge tattvatâñ / akartâ hounihi kartâ jarhi jâloñ // Yathârthatdipikâ*

Tai Arjunâ vyavahâradrishti karuna / Mi yayâñchâ Kartâ aiseñ bhâse jâna / pari paramârthadrishti akartâ Mi nirguna / avyaya puina nirabâñkâiatveñ // *Ohitsadânandalahari*

2 *Of Dayâlutveñ sângitile rvatâra / bhajanânurupa phalâ deneñ hî vishamyâ parihâra / tyâ prasañgeñ srishti rachanâ prakâra / sângatîñ srishtivishamyahu parihârileñ // Yathârthatdipikâ*

This vol^k of creating maintaining and destroying the Universe does not fall in the least the essence of the Personal God (viz *Maha Karmanai loka mithi*) for He actually sees that He is actionless⁶ and that the whole phenomenon which appears is the play of the Maya and its three qualities which arise from Him The Individual Soul (*Atma tma*) is also actionless but through Egoism (*Aitakari*) he derives the fruit of actions and is thus tied down by them Such is not the case with the Lord of this Universe His desires so to speak are all⁷ fulfilled and there is⁸ nothing left for Him to desire (viz *Na karishmahi sru*) He is therefore unchained by action This doing of action without desire⁹ for its fruit is a reference to His attribute of Vairagya or Dispassion The word *iti* (thus) used in the verse is applicable not only to this attribute but also to the attribute of Dharm or Justice and Mercy mentioned before In serving¹⁰ His

1 C' 4; Itchitawwa til Isafit wa/yay x Lanna mhaba i gidi lma/
te State nhaba k ta tel' awra / ablimawa peri n hil jybu ||
Chit ad amfakator

7 et Heil M ja illtar jaetj parti My na' illt i jaetj such a jene
a khlef jto satal gl// Je praktischent allharenj gan hent tyabbjet i
tell / karm ta huanarej / vian l illt // Jaka shrek.

Praktikupapan il clu ac wa bali stijeni alipata Tuil amahi ru-
Miri Gedong 5 arca e

3 Cf. Etvari yich / MaJa Larittra nae / bhaktitrivall n hiit arivu
abru / MaJa k rmphalichi spriti naae / Ei takama aseii mhanuniyall //
Cf. Madanakandalahe /

4 Cf. "Aja kāmasya kleshi".

6 Of karmañ karunā kurmañ kala sprībh / nañāñ ñ vaitāgya guna hi /
samañ rās laya rā purvokta māñbh / Dharmā guna samañtri Bhagavatpad
chih / Kathiññ adipibh.

"*G* *o* *Hi* *shabd* *ii* *stake* / *y**o* *prana* *vii* *guna* *varnile* *stake* / *jo*
fine *tyan* *bouli* *na* *stake* / *karma* *bandha* *ku**lpi* // *I**athartha* *U**j**ik* //

*7 C 1 e yathā Bhum prapadyante tīkṣṇathātva bhajimyaham—
B G IV 11*

worshippers as they serve, He manifests His principle of Justice. In the same way, He reveals His Mercy¹, when He says that He takes birth among men, in order that they may have an opportunity of hearing and singing the glory of the charming names He assumes, and the miraculous deeds He seems to perform, during His incarnations, because, that is the only reliable means to cross the ocean of earthly miseries. The attribute of Aishvarya or Power is described in Chapter IX, and the rest of the six, noticed in the Introduction, have been referred to in the different parts of this Gitâ. Whoso knows in essence these attributes of the Personal God, is not fettered by the chains of action (*iti Mâm yo'bhujanâti kai mabhrna sa baddhyate*) nay, he himself² comes to possess the Divine attributes in this very life. The three means, pointed out by the Vedas, for dispelling Ignorance (*Avidyâ*) are Action (*Karma*), Love (*Upâsanâ*) and Knowledge (*Jnâna*). Love stands in the middle, and is connected with both Action and Knowledge. One who seeks Emancipation is, therefore, enjoined to begin with Action, i.e., to perform the necessary duties disinterestedly. Then, he is asked to proceed to Love and offer them as sacrifice³.

1 Cf Saguna guna bhajanîneñ / na ghrde sañsiñ sindhu traneñ /
yâ nimitta avatâra kraneñ / heñ kr pîlutva Jagadîshîcheñ // *Tathârtha dipyâ*

2 Cf Evam Bhagavadguna / divyatveñ jânela to nîpuna / jitî dehîncha
âpana / Bhagavân shadguna bolivî // *Tathârtha dipyâ*.

3 Cf Karma kîndâchi kadi pahli / te bhakti kîndîche kâditeñ lîgali/
mumukshu senî chadhâli / karma kîndîvaruni bhaktikândîñ // Evam
mumukshu jana / karmakândeiñ karuni bhujana / bhaktikândî pavoni
Bhavabhanjana / tilñ prasannî kelî // Kii na urpitîñ Ishvariñ / jo
nîshkâmahi karma kari / teñ toñ bandhukachi yâ pari / siddhînta jîlâ
adhyâyiñ tisaryî // Jyîsa karma samirpuna / to Ishvara Saguna / tyâchyâ
gunâncchi khunâ / nirdosha aisi kâlâvi // Kii Ishvara bhujaniñ hâ nischaya /

to the Personal God believing Him to be the Just and Merciful (not at all partial and cruel) Lord of this Universe and Saviour of Mankind. When this is done he secures purification of heart which enables him to grasp the instruction received from the Preceptor in Knowledge. This is the course which Shri Krishna has all along been insisting upon Arjuna to adopt. In the next verse He gives him once more the same advice which He says was followed by his forefathers too in the days gone by

पव्यात्वा रुतं पर्म पूर्वपि मुमुक्षुभि ।
युग्मं प्रमेयं तस्मात्पूर्वं पूर्वतरं रुतम् ॥ ? ॥

' Having thus known, the men of old seeking liberation performed action; therefore do you also perform action as was done by men of old in the olden time'

It is the duty of one who seeks Freedom (*Mumukshu*) to know that the Personal God is the Just and Merciful Author of the Creation although He is at the same time actionless and inexhaustible (*cām jñātvā*) and to offer Him as sacrifice the necessary duties performed by him disinterestedly. This is called Bhāgavata¹ Dhīrma or the Path that leads to God. Men in days of yore observed it (*kṛitam karma purvairapi*) and became free from the fetters of action. The first step towards the Love of God is to know His attributes and sacrifice actions to Him. Then after acquiring practical knowledge of the Self through His Grace when one realizes,

अदिल अस्ति लिल समा सदाया / सर्वथल नवहे विशमा निर्दाया / तोचि लेहवा ॥ तथ रथादिपि ॥

**1 Of then mumukshubhel karma / h chi hoto Bhāgavata Dhīrma /
लिल समा सदाया Saguna Brahma / ज्ञानी समर्पिति Tayasi ॥ तथ रथा
दिपि ॥**

by the Jnâna Tapas mentioned in the tenth verse of this Chapter, the Divine Birth and Action of the Personal God and identifies himself with the Universe, he is said to follow the real Bhakti¹ Yoga or Path of Love. Arjuna is, therefore, advised here to do action with the aim of securing this end (*kmu karmarva tasmâttvam*), as was done by the ancients long ago (*purvah purvataram kritam*) Many good people, even well versed in learning, being unaware of the fact that action, when offered to the Personal God as sacrifice, becomes inaction and loses its binding power, are perplexed on this Path of Action Shri Krishna, therefore, makes the point clear in the next three verses

किं कर्म किसकर्मेति कवयोऽप्यत्र मोहिताः ।
तते कर्म प्रवद्यामि यज्ञात्वा मोक्षसेऽग्रुमात् ॥ २६ ॥
कर्मणो ह्यपि वोद्धव्यं वोद्धव्यं च विकर्मणः ।
अकर्मणश्च वोद्धव्यं गहना कर्मणो गतिः ॥ २७ ॥
कर्मण्यकर्म यः पद्येदकर्मणि च कर्म यः ।
स वुद्धिमात्मनुष्येषु स युक्तः कृत्सकर्मकृत् ॥ २८ ॥

“Even learned men are confused as to what is action² and what inaction. Therefore, I will tell you (what) ‘action’ (is), by knowing which, you will be freed from evil. It is necessary to understand action, to understand prohibited action and to understand inaction ; (for) abstruse is the Path of Action. He, who sees inaction in action and action in inaction,

1 Of Pari prâhlâdi bhaktîchi pâyari / hechi kum karmeñi Parameshvarîni / arpaneñi jyâsa aise pari / jânomi // Jeñi divyatveñi janma kâma / jânaueñi âni vishvachi Sîguna Brahma / jnâna tapeñi hî Bhakti Yoga uttamottama / to yâ Bhakti Yogeñi jnâna jâlyî // Yathârthatadipikâ

2 Of Karmano shâstriyaretu urthi karie to etloj thiya ke kâma samâhuha Sâmânya rite kâma etale Vedokta vidhi, ane vikâma etale Vedokta nishidhâ Temaja akarma etale kum pana na kâravârupi maunâdi —Dvivedi

Is shrewd among men and is devoted and the doer
of all actions'

In the first of these three verses Arjuna is told that even great thinkers who have mastered the Shastras have blundered (*ka avo pravra mohitah*) with regard to the true meaning of action¹ and inaction (*kim karma kim akarmeti*) and therefore he is promised a clear explanation of what is meant by action (*tatte karma prar akshyami*) by understanding which he would be released from the evil fetters of it (*vijnatvā mokshivase shubhdt*). In the second verse we find in addition of what is called prohibited action (*vikarma*) and a remark that the end of action is inscrutable (*grīhṇāt karmaṇo gatih*) meaning thereby that all the three are to be included in the term action and that there is misunderstanding about every one of them (*Karmaṇo hṛapi boddhavajam akarmanascha boddhavajam*). The popular meaning² of action and inaction is doing and not doing what is prescribed in the Vedas and that of prohibited action is doing what is prohibited in them. Now, not only the performance of the optional duties mentioned in the Vedas the neglect of the necessary work and the doing of prohibited action fetter but even the unoffered disinterested actions force you to go to the world of the dead ancestors (*Karmanā pitrilokah*). Whatever may be the difference therefore between these three kinds of

¹ Of Bhutabhlvoibha akaro visargah karma sañjnitasah—*B G VIII 3*

² Of Jei jy lsa Vedavibhita tel karma / jei Vellu nisbedhilei tel karneū
vikarma / Vedavibhita na karneū akarma / Karma mhaniveśi tħħusahl //
Jyli ta mura ka dosha tylən mħaniveśi vishu / ban lħabli kka ho tinh
vist esha / phalaban itta karm uoħ // *Tachurthadij Ild*

Tari karma te i sbħastravibhita / tylchei tattva jindwei gl nischita / Ani
vikarma pratiħi lħba tyācl en tattva / al urma bhuta tel tushimpana //
Chittadānandalalhari

action in other respects, they all agree in one particular, viz., in their binding¹ power, which is the reason of their being classed together. Just as any drug that kills is poison, so, whatsoever binds is action. Its nature is said to be mysterious² (*gahanā*), because, whether it be good or bad, it is impossible to avoid its fruit. In the third³ verse, therefore, the Blessed Lord gives the promised explanation by saying that he, who performs the necessary duties and offers them to God as sacrifice having no desire of fruit, sees inaction in action. Just as the poison, converted into medicine, loses its power of killing, so does the action, sacrificed to God, lose its binding power. This is real inaction, and not the undoing⁴ of the actions prescribed in the Vedas, for, in the latter, the Karma Yogi (follower of the Path of Action) sees action, in as much as it binds one by taking him to hell. The person who sees, in this way, inaction in action and action

1 Cf. यज्ञनार्थात् कर्मानोन्यत्रा लोक्याम् कर्मबन्धनाह—B G III 9

2 Cf. कर्मेच्छा गहना गृहि / कुम्भाभोग लाभ्नी न चुकाति //
Yathārthatadipikā

3 Cf. अग्नि कर्मणि विहुता वेदोक्ता / जो इश्वरीं समर्पितो भक्ता /
तो त्यां कर्मीं चाकर्मफलं विरुद्धा / अकर्मा देखे // हेहि मुख्या
अकर्माचेन्नी लक्षणा / दुसरेन्नी अकर्मा अवलक्षणा / कर्मा त्यागरूपा /
पुरिवश्लोकी वर्णलेन्नी // त्यां अकर्मी देखे कर्मा / कुम्भां बन्धकालासा
कर्मा महान्वेन्नी हेहि वर्मा / कर्मा त्यागी अकर्मा उद्धर्मा / नारायन्प्रदा
तेन्नी अकर्माहि कर्मा यास्तवा // Yathārthatadipikā

4 Cf. अ-र्मा म्हानाजे कर्मशुन्यतां असि लाउकिन्ता अर्थां अहे क्हराऽ,
पाना शास्त्रिया द्रिष्ट्यां विच्छ्रा करितान्नी तो येतेन्नी जुलाता नाही. काईना
स्वस्था बासनेन्नी म्हानाजे कर्मा ना करानेन्ही कियेकादान्नी कर्मचा होतेन्नी,
ऐसेन्नी अपाल्यां नाजारेसा येतेन्नी उदाहरनार्था, अपाल्यां अबापान्नी कोनी
मानाहाना करिता असतान्नी त्याचेन्ही निवारणा ना करितान्नी स्वस्था बासनेन्ही ही
तत्कालीन्नी लाउकिद्रिष्ट्यां अकर्मा म्हानाजे कर्मशुन्यत्वा असाली तरी तेन्नी
कर्मचा,—किंभाबुन्ना विल-र्मा—असुना कर्मविपाका द्रिष्ट्यां त्याचे
अशुभा परिनामा अपाल्यां भोगावे लागल्यां क्षेरिजा रिहाता नाहीता.—
Gītārahasya.

Kartā sakūla Vedokta karmāchā (Kṛtsnākarmākrit)—Yathārthatadipikā

in inaction, is said to be an expert Karma Yogi and a doer of all necessary actions (*karmanyakarma yah pashyedakarmani cha karma yah sa buddhuman manusvishesu sa yuktah krtsa karmakrit*) The word 'Buddhumān' (thoughtful) suggests that he avoids prohibited action (*nakarma*). It must be borne in mind however that even prohibited¹ action like that of Bharata in forsaking his mother Kaikayi or that of Pralhada in forsaking his father Hiranyakashipu done for the express purpose of serving God also becomes inaction. The proper definition of Vikarma is therefore the one given by Shri Ekanātha² i.e. that action which engenders further action. Now the action (*karma*) which by sacrifice becomes inaction (*akarma*) is Kriya māna only. Heaps of Sinchita, however remain to be destroyed before one is released from the fetters of action altogether. This can be accomplished by the practice of Yoga after the realization of the Self. The two methods followed by the Initiates to gain this object are either the Worship of the Impersonal or that of the Personal God. In the next verse Shri Krishna speaks of the entire destruction of Karma (action) in the case of the Nirgunoplsaka (the Worshipper of the Impersonal God).

Nirrittirapi mu li sya pravrittirupl Jayate— istha alra Citi
Bhorelli ghade ty m / tylgel auggi yeti bhow // Shri Tulsir ma

1 Cf. Reverence thy parents. But how if those parents be depraved? If the Divine Law directs us to one thing and our parents to another then in this deliberation we ought to obey the best dis obeying our parents in those things only in which they recede from the Divine Laws—*The Golden Verses of Pythagoras*

We have commanded man to show kindness towards his parents but if they endeavour to prevail with thee to associate with Me that concerning which thou hast no knowledge obey them not—*Alloran Chapter XXIX.*

2 Cf. karmanvrat karma visheshi vade / vikarma ty iti mhananeil
ghade // Lavanthi Bhagavata

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।
ज्ञानाश्रिदग्धकर्मणं तमाहुः पंडितं बुधाः ॥ १९ ॥

“The man, whose acts are all free from desires and (egoistic) fancies, and whose actions are burnt in the fire of Knowledge, is called a Sage by the Wise.”

The person referred to in the preceding verse, who sees inaction in action, and who is unfettered by the chains of ‘*Kriyamâna*’, is a Karma Yogin¹, but not a Jnâni. Here, we find a description of a Nîrgunopâsaka Jnâni², who does not offer his actions as a sacrifice to the Personal God, but destroys his ‘*Kriyamâna*’ by the experience he possesses of being actionless, and his ‘*Sanchita*’ by the fire of Knowledge (*jñânâgnî dagdha karmânam*). His acts are all (*yasya sarve samârambhâḥ*) such, as are absolutely necessary for the support of his physical body, which too are free from worldly desires and imaginings of Egoism (*kâma sañkalpa varjitaḥ*), and even done for him by³ others, because his Reason is ever concentrated in the Nîrguna Brahma he has realized. The Wise call such a man a Sage (*tamâhuh pânditam budhâḥ*). In the following verse, Shri Krishna

1 *Of Karmîñ dekhe akarma / purviñ varnilâ jyâcheñ kriyamâna karma / bandhaka navhe to karma yogi parama / pari navhe jnâni //*

2 *Of Jnânîgnineñ sanchiteñ jâli / ïnî akartâtmapanêñ kriyamâna kîñi / abâñkartritvâchyâ vitîñi / ovaleñ na kari chittâsi // Kîñ jyâche samârambha sakala / kâma sañkalpa varjita nirmala / kîñ kâmanî ãni abâñkartritvâcheñ mula / donhiñ samula nasati jayâsi // Agatya karmâche ârumbha / tyâsa mhanîñ eñ sumârambha—Yathârthatadipilâ*

Jeyâ purushâchâñi thâñiñ / karmâchâ tarî khedu nâbîñ / pari phalî-peksbâ kâñiñ / sancharenî // ãni heñ karma mi karinâ / athavâ ïdarileñ siddhi neina / yeneñ sañkalpeñ hñi jeyâcheñ mana / vitâle nâ // Jnânâgnî-chemi mukheñ / jeneñ jâliñi karmeñ ashesheñ / to Brahmacî manusby-vekheñ / olakha tuñ // Jnâneshañ

3 *Of Mukhiñ pade grâsa / to gilatâñhi prayâsa / nasati iyâsa jayâsa / kâmañsañkalpâche // Yathârthatadipilâ*

speaks of the Jñāni whose spiritual experience and method of worship is the same as that of this Sage but whose lot in this world unlike his is to enjoy different sorts of pleasures

त्यक्त्वा कर्मफलं संगं नित्यतृते। निराश्रय ।

कर्मण्यमिन्द्रियोऽपि नेत्रं चित्तं रोति स ॥ २० ॥

'Having renounced the fruit of action and attachment, always content relying on none though he engages in action yet he does nothing at all'

He forsakes the fruit of action (*tvakta karmaphala*), which means here worldly pleasures because he enjoys Bliss which is the source of all happiness. He abandons attachment (*sangam*) that he is the doer of actions because he actually feels that he is actionless. He is always satisfied (*nityatrishtah*) with his Knowledge of the Self. He realizes that he is the all pervading Soul the real substance of which all that appears is a mere shadow and therefore he depends on none (*nirashrayah*) but everything depends on him. Although such a man's work in this life be stupendous (*karma nyabhipravritto pi*) through previous Karma yet as a matter of fact not a single thing does he do (*naava kinchit karoti sah*). The case of the Jñāni who has

1 *Cf.* Ata akartum yoga / binala aseni vichitra bhoga / jyasa
ghadati ty ch. pr sangam / Shriranga bolato ya ablokii // 1ath rthad yik?

" *Cf.* Yethei vishayasukhachhi karma phala / ni sanga abaukartrityvadi
mala / tikuni sarva karmiu pravartali nirmala / turi nityatrishtu liibhiischa
nahi karita to // Evam nit sbraya mbanaje ananta / jyisa adyanta teu
parishrita / svayenii svarashraya nischita / hū svarupanubhava jayacha //
Yathartha dipika

Karmachy th dili kartrityvibhimana / phala ten bbo abhilasha jana /
atma alarta abhokta yit jnaneu k runu / tikuni purna doluñteeshi // Magna
paramananda svarupa labhenu karuna / svaratra nirkalish nityatrishtacha
to ja a / dehendriyanchi ashraya takuna / advaita darshanen jana / nira
ashraya to // Chitsadanandanalahari

given¹ up his house and family, is dealt with in the next verse.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नासेति किल्बिषम् ॥ २१ ॥

“Expecting nothing, controlling the Mind and the Reason and abandoning all belongings, he incurs no sin by performing actions merely for the sake of the body.”

The senses of the person, who is imbued with desires, wander in all directions, but this Jnâni, being free from hopes and expectations (*nirâshih*), is able to control his Mind and Reason (*yatachittâtmâ*) and direct them to the Self. He abandons wife, children and all earthly goods (*tyakta sarva parigrahah*), and works only for the maintenance of the body (*shârîram kevalam karma kurvan*), because it is unavoidable². He must have food to satisfy his hunger, water to quench his thirst, and clothing to protect him from cold. His efforts, such as those of doing brain work or manual labour or even begging alms, to procure these things, in no way generate sin (*nâpnoti kilbisham*). The word ‘*kilbisha*³’ (sin) stands here for

1 Cf *Tyakta sarva parigraha / ām sharira mātrâchâ nirvâha / kari jo tohi alipta nisprîha / heñ yâ pudhila shlokîñ varnila // Yathârthatadiyinâ*

2 Cf *Shârîra karma, ladâpi pana atake tevâñi nathi, jyâ sudhi deha chhe tyâñi sudhi te dehanuñi prârabdha pana chhe, ne tethi tenâñi karmâ pana chhe, etale shârîra karma kadâpi pana tyajâya nahu, tene je tyajyâñi gane teja mudha jânavo Mâte abhimâna rahuta thai prârabdha vasha shârîra karma karatâñi kañi pana bâdha nathi ulatuñi nî karavâno âgîsha mânavâmâñi pâpa chhe —Dvivedî*

3 Cf *Pâpa punya miloni / karma sanchita kriyamâna domi | dohûñiteñi pâpeñchi mânânoni / Vedântiñi Brahmasutriñi prasiddhi aisi //*

Brahmasutra—‘Tûdadhugame uttarapurvârghayorashleshavînâshau’

Sutî ântha—Jîlâ utsatîñi Bîrhmânubhava / pudheñi jo pâpâchâ sambhava / tyâchâ navhe lepa lesha lîva / īmî nâsha purvilyâ pâpâñchâ // Pudhlyâ kriyamânâchâ navhe lepa / īmî nâse mîgila sanchita pâpa / dvividha karmiñi dvividha prâtâpa / suchavilâ jnânâchâ // Yathârthatadiyinâ

merit as well as sin for, the Kriyamāna and Sanchita which the Jnāni destroys include both of them When Arjuna heard this he entertained a doubt as to whether or not a Jnāni who was burdened with a family was polluted by the actions he performed in support of it Shri Krishna tells him in the next verse that he too is pure and undefiled

पृथग्यात् अमन्तुष्टो द्वातितो विमत्सर ।
समा सिद्धापसिद्धौ च दृत्यापि न निवर्त्यते ॥२२॥

Satisfied with whatever he gets unsought free from the pairs of opposites without malice the same in success and failure, though acting, he is not bound

The Jnāni spoken of here has a family which may require lots of things but he is content with what he obtains without asking or desiring (*yadrīchchhā labha santushtah*) He is free from the pairs (*diandvātitah*) of pleasure and pain gain and loss honour and dishonour as well as from the feeling of envy (*tumatsarah*) on seeing the prosperity of others because he realizes¹ nothing but himself in everything When he begins to do anything he says to himself that he will have only what he is destined to get and is therefore not at all overjoyed with good or disheartened with bad fortune (*samah siddhatasiddhaucha*) but is always pleased with the enjoyment of his own Eternal Bliss Why will such a Soul be fettered by the bond of deeds (*kṛtvapि*

I libisha shabdeū dharmidharmaphala prīpti / jlyeteū sañśriti aiseū
mhanje // lanyahi sañśritaru aso deta / mhanoni pi pa aiseū teuhli libisha
bhuta // C/ Itsad nandalal ar:

1 Cf. Hesi a.o. vishveū parū / je yā īyanapeū vaichunai nābuū / karma
teū kavana kai / budhi teyateū // īnti hū mataaru jetha upaye / teū nurechi
teyā dajeū / to nirmatsaru kai mhanje / bolavari // Jnancsharti

na mbaddhyate)? So far, Shri Krishna has been talking of Jnânis, whose object of worship is only Nîrguna Brahma or the Impersonal God. A question, therefore, arises whether the action of a Jnâni, who worships the Saguna Brahma or the Personal God, will bind him. The reply given, in the next verse, is that, he being a Jnâni¹ Bhakta, his actions are destroyed with the greatest ease.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यजायाचरतः कर्म समर्थं प्रविलीयते ॥ २३ ॥

“All the acts of one, whose attachment is gone, whose Soul is liberated, whose Reason is established in Knowledge, and whose actions are performed for the sake of the Personal God, pass purely into ash and smoke.”

His attachment to the body is dead (*gatasangasya*). He never feels, even in his dream, that he does anything. He enjoys Living-Freedom (*muktasya*). His Reason has become steady² (*jñânâvasthita chetasah*). He does Shravana-Kirtana, maintains his body and instructs the Ignorant, for the purpose of offering all his work as sacrifice³ to Yajna, i.e., Vishnu or the Personal God (*Yajnâyâcharatah karma*). Here lies the difference between him and the Worshippers of the Nîrguna Brahma, mentioned in the preceding four verses, for, the followers of both the methods possess a Knowledge of the Impersonal God, but the Nîrgunopâsakas forsake the Personal God after realizing the Self and manage to secure Per-

1 Of Teshâm jnâni mityayukta ekâ bhaktirvishishyante—B G VII 17

2 Of Gitisringa mukti kîñ jyâichi jnâniñ / buddhi thîrîhi aisi to mhanoni / varnitîñ suchavi kîñ tyâ pâsumi / nihshesha gûlaleñ ñhampana // Evam bhakti îni shariî yîtrî / prropadeshiidîkî karmamâtra / arpîvya Yajnânîmakâ Kamalanetrî / ichhre jo // Kathârthadipikâ

3 Of Yathaioshi Mîdarpanam—B G IX 27

section by their own efforts alone. Shri Krishna will, therefore tell Arjuna in Chapter XII that they have to encounter here a notable difficulty. In comparing their respective castes the spiritual path of the Bhaktas is smooth and easy on account of the help they receive from the All-discriminating. But why should one who has already become perfect (Shrikrishna) here and there the story of the Imperial God Shukadev who answers the query by saying that, "It was with his own knowledge of the Imperatorial God who appeared at the feet of his father Vyasa. There is however another more important reason for the pious work which the Human Beings should do. Owing to the nature of the Lalpariksha as urged by God the Worshippers of Nirguna Brahman must obtain Nirguna Salvation (Nirguna Moksha) in which state on account of the absence of the Shuddha Sattra which merges in the Brahmi at the time of the death of their physical bodies they lose their joy of the Self along with the miseries of birth and death. The Worshippers of Sriguru Brahma who on the same principle secure after quitting the h-

Saguna¹ Salvation (*Vaikunthavâsa or residence in the Eternal Abode of Vishnu*), retain, on the other hand, their Shuddha Sattva, which enables them to enjoy both Freedom (*Mukti*) and Love of God (*Bhakti*). This is the main object of the acts of devotion performed by them even after they have reached Perfection. There is no wonder, then, in the fact mentioned in the verse, that one and all of their actions are destroyed admirably (*pracalyate*). The word '*hyate*' would have been sufficient to express the idea of simple destruction, but the two prefixes '*pra*' (*pralarshena*) and '*vi*' (*visheshena*) are added to bring the force² that, by the help of the Personal God, their task becomes easy, and they secure the Love of God, which is sweeter than even the Freedom they enjoy. In the next verse, Shri Krishna describes their mode of working for Yajna or the Personal God, and mentions distinctly the fruit they obtain.

ब्रह्माणि ब्रह्म उविर्वलाणि ब्रह्माणि ब्रह्म ।
ब्रह्मेच तेन गंतव्यं ब्रह्मकर्मसमाधिनः ॥ २४ ॥

"When the sacrifice is Brahma, the ghee and grain are Brahma, the fire is Brahma and by Brahma the offering is poured, to none but Brahma shall he go, who realizes in his acts Brahma alone."

The principal aim of the Bhakta, in doing action at all, is to sacrifice it to the Personal God. This act of sacrifice (*harpâram*), which is a mere vague of delusion,

merges in the ocean of Brahma and becomes Brahma itself. The sacrificial offerings (*havih*) and fire (*agnau*) which represent¹ the several instruments necessary for action as well as the doer of the sacrifice appear to him as *Brahmi* (*Brahmaṇḍ hutam*) just as ornaments pots and a piece of cloth appear to be gold clay and thread respectively. This is simple enough to understand for the effect is nothing but the cause as may be seen from the example of the flame itself which issues out of fire and vanishes into it again. Even during the period of its existence it presents itself in the form of fire and through fire only. Thus one who realizes² Brahma in action (*Brahma Larma samaddhind*) goes to the Personal³ God alone as his goal (*Brahmata tena gantavyam*). For the Shruti⁴ says that when the aspirant has acquired a

1 Cf Adhishtalinam tub karti... ...panchamam—II G 1111 14

2 Cf Kasiyanei puji karuṇi leshir jī / leshir sandeḥa māl phedi
Atmā // Udalei mālinī tari starupachi Tureśi / tetheśi Devi mireśi kīya
vesche // Candhieśi e gundha pusl pichā patimala / tetheśi mi turbala
klyā t hei // Vihūl dalkhīl pari li tu Niriyana / anna Parabrahma
dujeśi nlibi // Citośi to ośkira till nideshvara / ośchivayā tbira n hīl
korbeśi // Phaladīl Tuścha tīmbo a alabīt / tetleśi mīl Anantī kalyā
vibūl // Telā mhanje Hari aya hei Tureśi nīma / dhupa dipa Rimi
Krishna Hari //

Sambhī mhanjo Brahma jñāna / karmīl Brahmachi dekhe jo nirvāna //
Chittadevanandalahari

3 Cf Brahmatva tena gantavyam mhanooi / Sagī nī Brahma suchavuni /
aisen nirguna praptikaruni / bhajatīl pārdreśi mhanje Brahma saguna //
Iath urī ad plā

4 Cf Shruti — Yadi pashyanpasbyate rukmīvarnam kartumisham
parusham Brahmayonim / tadī vidvīn punya p pe vidhuya niranjanah
paramam a myamupaiti divyam // Vidvīn mhanje jñānasvanta /
pashyan mīl nīje plāhanīr atyanta / vytireka antaya donhi yīl
shabdīta / Brahmajādānābhava Shruti bole // Pashyan shabdīn
dekhanī / visvā Brahma plābe jo shilhanī / aisi purusha plābo sagunī /
rukma varnam aiseśi Shruti bole // Rukma mhanje surarna / artha
ku savarnī sarikhī jyotiḥī varna / kartī Isha purusha saguna / tylā to jñāni
plābe jo dekhanī tattvatālī // Jevālī aisi dhyānīl / Saguna laramitma dekho

practical Knowledge of the Self (*Vyatireka*), and when he sees the Self in the whole Universe (*Anvaya*) and meditates on the Saguna Brahma, he, after destroying all his Karma in the shape of merit and sin, assumes a body of Shuddha Sattva, similar to that of the Personal God, and enjoys His Eternal Bliss in His Supreme Abode, the Anâdi Vaikuntha. The offering of Karma to the Personal God, after Self-realization, is also recommended in the 6th verse¹ of Chapter XII. After describing here the Jnâni Bhakta's mode of sacrifice, Shri Krishna proceeds, in the next verse, to give us an idea of the ways followed by the Karma Yogins and the Nîrgunopâsakas.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
त्रह्णाभावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

“ Some Yogis offer up sacrifice to the Gods, while others pour sacrifice by means of sacrifice in the fire of Brahma.”

The followers of the Path of Action perform sacrifices² (*apare yajnam yoginah paryupâsate*) in the name of

jñâni / tevhâñ parama sâmya tyâcheñcha pâve mhanoni / Shruti bole //
‘Sâmya’ ‘dîvya’ âni ‘parama’ / mhanije jaïseñ sâkâla Saguna Brahma /
hoya hâhi tyâsama / ‘parama’ âni ‘dîvya’ // Tvâsama mhanije tyâ
sârikheñ sharira / chaturbhuga shañkha chakra pitâmbara / parama mhanije
jaïsa Ishvarâchâ âlârâ / akhandânandânubhava sattvâchâ // ‘Dîvya’
mhanaje alaukika / jo deha navhe panchabhattika / aiseñ ‘dîvya’ ‘parama’
‘sâmya’ to upâsaka / pâve samipa Parameshvarâchâyâ // ‘Upa’ mhanije
samipa sâmipyâ / sâmya samatveñ nusateñ sârupya / evancha sâlokyahu
prâpya / jnâniyâñsa dhyâneñ sagunâchâyâ // *Yathârthatdipikâ*

1 Of “ Ye tu sarvâni karmâni.. Mâmâdhyâyanta upâsate ”

2 Of Âtâñ apara je karmayogi jâna / te Deva yajna karitâtí sampurna /
daiva mhanaje Deva Indrâdi Agni Varuna / tyâcheñ yajana to daiva yajna //
Aise yâ karma yogeñ chitta shuddhi/jâlyâ phalarupa yajna karitî trishuddhi /
grihasthâ parisa apara te yati subuddhi / te jnânavidhi aisi karitî //
Gîtsadânandalahari.

Indra and the other Gods (*dai ame a*) for the purification of heart with the belief¹ that the worship is either equivalent to or tends to culminate in, the worship of Brahma but without evidently realizing like the Jñāni Bhaktis that every one of them is Brahmi pure and simple. After acquiring Knowledge if they become the Worshippers of Nirguna Brahmi they imagine² Brahma itself to be fire and throw into it all their acts in the form of offerings following their usual Vedic mode of sacrifice (*Brahmagnā apare yajnam yajnenaī opayuhrti*) In the next verse Shri Krishna mentions the sacrificial means of acquiring self control by which alone an Initiate (*Sidhika*) or a person who has realized the Self and works for Perfection is able to do such a sacrifice (*Yajna*)

अपादिनीर्दिवायन्य भयमास्त्रिषु शृणति ।
एवार्थित्वायन्य एव गमिषु शृणति ॥ २६ ॥

Others pour the senses such as hearing and so forth into the fires of restraint; others pour the sense objects like sound and the rest into the fires of the senses

The senses such as hearing and others (*shrotraddin indriyadhi*), are always anxious to have their respective objects and it is the firm resolve of secular or worldly Reason to help the senses in procuring them. The mind then under the patronage of Reason is engaged in contemplating various ways and means for the purpose. The Reason however that (*anye*) has by *purvasañskaras* (inherent tendencies of past life) or by the reading of

1 Of Akish t patitam toyam yathā grecchhati sūgiram / sarvadeva
namaskurah keshavam prati g chchhati // Shruti

2 Of Tei Brahmachi kevala / a mī bhavitī līlā vṛttī salātī / havisya
rupcū jalati mhanoni anaja / Brahmachi bhavitī // Parī yama niyamādi
sampanna / tyāgaschi to yajna hoyā nishpanna / mhanuni alorūpi parichechun
na / yama niyama sampatti fidhi // Tathārtha dīplikā,

the Shastras or by the company of Saints, understood the baneful effects of enjoying sense-objects, controls the mind. This puts a stop to the hankering of the senses after the sense-objects. The senses seem to us to exist, because we see them thinking of the objects of the senses. If they do not do this, there is no mark to show us their existence. What becomes of them, then? They are burnt in the fires of restraint (*sañyamāgnishu juhvati*). This entire giving up of the sense-objects includes both Yama (forbearance) and Niyama (religious observances), and is possible for only the Jnâni¹, who lives on the leaves and fruits of trees that drop in the jungle. Others (*anye*) there are, who lead a decent family life, and do not allow their lamp of dispassion to be extinguished by the wind of likes and dislikes, which always accompany the enjoyment of the sense-objects in the case of the ordinary worldly people. These Sâdhakas (imperfect Yogis) regard their senses to be fire and pour into them (*indriyâgnishu juhvati*) the necessary offerings of sound and other objects of the senses (*shabdâdin vishayân*), without entertaining any desire for further enjoyments or aversion for further sufferings. This, they are able to do, because they never feel that they really enjoy pleasure or suffer pain. In the next verse, Shri Krishna describes the one and the same result², which both the classes of Initiates achieve by their different practices.

सर्वाणीद्रियकर्मणि प्राणकर्मणि चापरे ।
आत्मसंयमयोगात्मौ जुहति शानदीपिते ॥ २७ ॥

1 *Of. Sarvasañgaparityâgi / te he sâñgitale yogi / je vishayendriya sañyogi / homa bhâviti te eka anya // Yathârthatadipikâ*

2 *Of Aise upâya âdhiñ / tevhâñ sâdhe Brahmasamâdhi / to Brahma-
mâdhi yajnarupeñ bodhi / Shri Krishna âtâñ yâ shloqâñ // Yathârthatadipikâ.*

**" Some again pour all the functions of the senses
and the functions of the life-breaths into the
Knowledge kindled fire of Yoga, in which the Pure
Reason is repressed**

When the Nirgunopāsaka Jñānis by means of the sacrifices mentioned in the preceding verse secure Perfection their Pure Reason or Shuddhi Sattva which is as it were the soul of the senses and the life-breaths merges in the Self. The senses then naturally forget the sense-objects and the life-breaths their activities Ātmasanjama¹ is a state in which the Pure Reason of the Perfect Man remembers nothing but the Self. It is called 'Yoga' by Pātanjali which he defines as *Vritti nirodhah* meaning thereby the inhibition of the functions of the mind. This Yoga known also by the names of 'Nirikalpa' or 'Nirvishesha' or 'Asamprajnata Samādhi' Unmani and Shuddha Turyā is the fire in which the Nirgunopāsaka Siddhas (*apare*) sacrifice (*yogāgnau jahnati*) all the operations of the senses (*sarvamindriya karmāṇi*) as well as those of the life-breaths (*prana karmāṇi cha*). It is said to be *jnanadipita* (Knowledge-kindled) because it is kindled by Sattva which is the power of Knowledge. In the next verse Shri Krishna speaks of a few more sacrifices

1 Of Chitta atm varupavina / nathavi avalambi techis tma khund /
yasa mhanati nispuna / chitta sañyama mhanoni // Yācha sai yamālīgnī /
kōra mhanati Pātanjalidi yogi / kīl raja tama vritti viyogi / yoga chitta
chaitanyauchī // Nechi avastha unmani / mana Brahmachi jilen mhanoni /
he hi shuddha turyā sajjanai / lekhili avasth // Yath rthadipit?

Yaya asamprajnata samādhis / lruasa yamayora mhanati tyasi /
Brahmatmyaikya alakshithar : sarvaushnu / nse tejor shi daid pyamuna //
Otsad inandalahari

- Of Kiu to utmasañyamayorugni / jnānadipita mhanoni / jnana
mhanje jnānashakti sattveśi karani / dipita mhanaje prakasita //
Yatharthad pīk

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितन्रताः ॥ २८ ॥

“ Others make a sacrifice of Wealth, - a sacrifice of Meditation, a sacrifice of Yoga and a sacrifice of Knowledge by a study of the Vedas, men of steady devotion and of rigid vows.”

Here, four kinds of sacrifices are mentioned. The first is ‘*Dravya¹ Yajnah*’, which means charity in the shape of wealth. The second, ‘*Tapo Yajnah*’, though commonly understood to be equivalent to the performance of austerities and penances, truly means Meditation². It is by this Tapa of Meditation that Bhrigu realized the Eternal Bliss, through the Grace of his father and spiritual guide Varuna. The third, ‘*Yoga Yajnah*’, is the ‘*Hatha³ Yoga*’, the highest aim of which is to carry the life-breaths through a vein called *Sushumnâ⁴* to the *Brahmarandhra* (an aperture in the crown of the head, through which the Soul is supposed to escape). When the Yogi has achieved this, he is able to put off death for a certain⁵ period only, for, everything in this world

1 *Of* Yetheñ dravya yajna shabdeñ karuni / suchavi dravya dîna yajna
mhanonu // *Yathârthadipikâ*

2 *Of* Tapa îlochana mhanje vichâra—*Yathârthadipikâ*

3 *Of* Prastutiñ varnitâñ yajna / itara dravyâdi yajnahi ajna / jaise
karitî mhanîe Krishna sarvajna /taise yogayajnalu hatayogi // *Yathârthadipikâ*

4 *Of* On the right side spreads the *Pingalâ Nâdi* (i.e , from the sole of the right foot right up to the top of the head where the *Sahasrâra* exists) It is called *Devajâna* or the vehicle of the Devas. On the left side stretches forth the *Idî* (i.e , from the sole of the left foot upto the *Sahasrâra* at the top of the head) It is called *Pitrijâna* or the vehicle of the Pitris. *Sushumna* is a fine nerve that passes between the *Idî* and *Pingalâ*. It takes its origin from the *Sahasrâra* and growing gradually finer, descends through the canal of the spinal column (*Meu-danda*). From this *Sushumna* all the *Jnâna Nîdis* (sensory nerves) take their birth—*Laheri*

5 *Of* Shatam chulanchî hridayasya nâdyastisâm murdhînamâbhunih-
sritaikâ / tayordhvam âyannamritatvîmeti trividha gatyâ kramena
bhavanti // *Shruti*.

being perishable, he too has one day somehow or other to yield to death. He obtains Salvation, if he has also acquired Knowledge of the Self and become perfect otherwise he has to take birth again like other Ignorant Souls. The Shruti¹ therefore says that he crosses death through the Knowledge of the non Self (*Avidhi*) which means Hatha Yoga and attains to Immortality and Bliss through the Knowledge of the Self (*Vidhi*). The last but not the least is the *Sādhyāna Jñāna Yajnah* which means the sacrifice of the theoretical knowledge (*jñanam*) of the meaning of the Vedas (*sādhyāya*) acquired by the study of various commentaries under the guidance of qualified masters. But to understand Vedanta² that is the true meaning of the Vedas one must have Sannyasi³ that is he must renounce all works with desire. It is therefore that those who perform this *Sādhyāya Jñāna* sacrifice are called '*Yatayah sañshitairatādh*' (zealous workers of firm resolution). For although they have not yet realized

1 Shruti—Anyā bhūrvidyayā noya lura vīlyā / ॥ shushrūma
dhīr uim yo nastavichachalishire // Vīlyanchāvīlyāneha yastavichobhavam
hi sah / avīlyāvi mṛityum tīrti vīdayāmrītāmashnuto //

2 Cf. Ātīlī svādhyāya jñāna yajna / mhanjō Vedartha jñatase
śikṣrajna / svādhyāya Veda tyāneha abhijna / Vodabhlshyeñ p'batī //
Yatī rthadipika

3 Cf. Mukhya Vedicārtha / to Ved utachi yathārtha // *Yathārtha*
dipika.

4 Of Sannyasa shravānam kuryit—Shruti.

Kīmy uim karmanām nyānam a anyānam kavayo viduh—B G
XVIII 2

5 Of Jari marana mekhliya Mīm Ashriti yantanti yo—B G VII 29
From svādhyāya jñāna jyānechā yajna / te yati also bolo abhijna
jari navhati ātmajna / shravāna kariti tadartha // To yati sañshitavratā
kīl bareñ tilakhañ jyānechā vrata / mhanjō je suvrata / na chalati
vratālpisuni // *Yathārtha*

the Self, they earnestly endeavour to be able to do so by the regular and uninterrupted hearing (*Shravanam*) of Vedanta, which is the only philosophy consistent¹ with all the three divisions of the Vedas, viz., Action (*Karma*), Knowledge (*Jnâna*) and Love (*Bhakti*). Now, the '*Priñâyâma Yajna*', which is performed by some for the purpose of restraining the mind, is described in the next verse.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणपापानगती रुद्धृ । प्राणायामपरायणाः ॥ २९ ॥

“ Some pour the upward life-breath into the downward life-breath and the downward life-breath into the upward life-breath, and restraining the motions of the upward and downward life-breaths, devote themselves to the control of the life-breaths.”

The outgoing of life-breaths is called '*Prâna*' and their incoming '*Apâna*'. When one closes the left nostril and suppresses forcibly the outgoing life-breath by means of the right nostril, he is said to have poured '*Prâna*' into '*Apâna*' (*apâne juhvati prânam*). This process is called '*Puraka*' in the Yoga Shastra. The next step is the '*Kumbhaka*', which means shutting up the life-breaths in a place called '*Mulâdhâra*', by closing both the nostrils and checking the flow of '*Prâna*' as well as '*Apâna*' (*prânapâna gati ruddhvâ*). Lastly comes the '*Rechaka*', in which the Yogi has to close the right nostril and to allow the confined '*Prâna*' to pass away through the left-nostril (*prâne'pânam*). As this is known as the '*Prânâyâma*²' sacrifice, those who devote

1 Cf. Kîndratraya sammata / teñchi shâstra Vedânta / svâdhyâya juâna
nischita teñchi mhanâveñi // Yathârthađipikâ

2 Cf. Puraka karitâñi khunte prânagati / rechaka karitâñi khunte

themselves wholly to it believing that it alone will enable them to control the mind are called '*prāṇyāma parayānāḥ*' Besides Prāna and Apāna there are three¹ other life breaths viz 'Vjana' which shows itself when one has to carry a heavy weight or do some action which requires effort 'Udāna' which leaves the body at the time of death and *Samana* which conveys the juice of the food we take to all the parts of the body Now, in the next verse Shri Krishna mentions the sacrifice of those who observe regularity in their food and passes a general remark on all those who perform a sacrifice

अपे नियताहारा नाणा नाणेषु दृष्टि ।
सर्वेऽप्येते पश्चनिदो यशस्थापित+त्मा ॥ ३० ॥

Others retrenching food pour the life breaths in the life breaths All of these are knowers of sacrifice and have their sins destroyed by sacrifice

ap naavati / kumbhaka karitū khuntati dohuchi gati / tayante mhanat,
prāṇyāmapara // Chitsad nandalahari

Kiū v yu pidaneśi puraka / tadanantara te nirodhā : kumbhaka /
nirodhīl sodaneu te rechaka / purakapudheu rechaka ghadeni // Hei
prāṇyāma lajshana / hahi eka yajna mhane Nārāyaṇa / te prāṇyā ma
parīyana / jo prāṇyāmachi kariti bahu aiso // Yathārtha dipika

Prāṇyāmanāñ traṇa anga chhe. Jo urdhvāratimana v yu te prāṇa
mihogatimana te apāna sharīra. V yuni gati adha karavite apānamān
prāṇane homav rupa puraka chhe. Å eka anga. Sharīra.. v yuni gati
urdhva karavī te apānamān ñ homavarupa rechaka chhe. Å bijūñ
anga chhe. Ubbhayane bandha padī dai andarna vīyune andaraja rokavo te
kumbhaka. Å trijuñ anga chhe—Drice II

1 Of Åtāñ y u kherija eyina udāna vī samāna ase tina vāyu shillaka
r bile Paikū vyāna h prāna va apāna yanchi sandusthanāñ r huna
dhātusbyā odhanen ozeñ uchalanen ityadī dama chh. tina kinvi ardhavata
shvīlaa auvaruna jorachan karmen jehañi karavīñ lagatata tevhāñ vyakta
hoto (Chh. I 3 5) Ud na mhanaje marana samayiñ mghuna janira

The body of those, who take limited food (*niyatâ-hâîâh*), loses its natural strength and, consequently, the life-breaths become feeble. The Yogis are thus able to control their senses easily. They are, therefore, said to pour their senses¹ into the life-breaths (*prânán prânceshu juhvati*). After describing, so far, all the different kinds of sacrifices, Shri Krishna says, in the latter half of this verse, that all those, who are conversant with them, efface thereby their sins (*sarve'pyete yajnavido yajnakshapita kalmashah*). In the next verse, he praises them again and finds fault with those only, who do not make any sacrifice at all.

यज्ञशिष्टाभूतमुजो यांति ग्रह सनातनम् ।

नायं लोकोऽसत्यशस्य कुतोऽन्यः कुरुसत्तम ॥३६॥

“Those, who eat the immortal food left of such sacrifice, go to the Eternal Brahma. This world is not for those who perform no sacrifice, whence, then, the next ?, O best of the Kurus !”

Those, who feed on the immortal remains of sacrifices (*yajnashishtâmitabhujo*) performed disinterestedly and offered to the Personal God, secure purification² of heart, which enables them to realize the Self. Even those, who make sacrifices with worldly desires, when they get disgusted of them, are ultimately tempted to do actions disinterestedly to acquire, in due course, the

(Prashna 3 7) *va samâna mhanye annarasa sharirânta sarva thikâmî
elasârakhâ poñchavînârî vâyû* (Prashna 3 5)—*Gitârahasya*

1 Cf Te prâmî prâna homitî / prâna sañskriteñ indriyâñsahî mhanati /
dusuriyâ prâna shabdeneñ Shripati / vâyupupa prânachi suchavi // Evam
indriyeyî lshinatvâ jâti / prânâñ mânîñ te homitî / je niyata kariti / alpa
âhâra // Yathârthatdipilâ,

2 Cf Je sarvahu chittashuddhidvîrâ jâna prâpta / jnâneñ Brahma
sanâtana sarvathâ pâvata / phala heñ thora asati Brhmbhuta / jâna nischita
mahâmati // Chitsadânandalahari.

Knowledge of the Eternal Brahmi and secure immortality (*यत्ति Brahma sanatanam*) It is only those who make no sacrifice (*अन्यज्ञा*) that are blamed by the Blessed Lord because they have to suffer pain and misery both in this¹ world and in the next (*न हम लोके स्तु कुतो न्यज्ञः*) For how can you expect one who is not able to work out a simple sum to solve a difficult problem? If a rich man therefore does not perform the sacrifice of wealth but hoards it or a poor man that of some Japī or Tīpī but idles away his time in useless gossip they are both treated with contempt by everybody here on earth and they have after death necessarily much less chance of getting any happiness whatever In the Mahābhārata the Muni Vyasa has also condemned² the conduct of such persons in very strong language In the next two verses Shri Krishna says that of the sacrifices he has described some relate to Action and others to Knowledge of which the latter are superior to the former

परं पूर्विधा यामा वितता ब्रह्मणो मुखे ।
वर्मनान्विदि तान्सवनिव नात्वा विमोह्यसे ॥ ३२ ॥
वेया उच्यमयाथ ॥८॥ नृप ! परतप !
सर्वं कमासिद्धं पार्थं शाने परिसमाप्तते ॥ ३३ ॥

" Thus many kinds of sacrifice are laid out at the mouth of Brahma (Vedas); know them all to be

1 Of To ayanja purusha sarvathā / nindijetasa loka samastā / loka
nundya to m lechijitā sāntu / jīna sarvathā sarvaprakāśe // Tetha vishishtha
śikhāniś jo kiu śikhya bhuta / to Lalukhā paraloka tayasi pripta / Guruvai
śhī tuñ utama bhuta / mhanauñi guby iṛtha śūgatiseu // Chittadānanda
Lahari

Fyānabikā hi eka dhada nābhī / maga paratrikā śūgihjalla lati //
Janmehstari

Of Dviveripsu praveshtavya Lanthe baddhvā dridhām śhīlām /
Dhanavantamaditram daridranchūtāpasyinam— Mahābhārata

born of action, and thus knowing, you will be released. The sacrifice of Knowledge, O Parantapa (Terror of Foes) !, is superior to the sacrifice of any objects, for, all actions in their entirety, O Pârtha (Son of Prithâ) !, culminate in Knowledge ”

The Vedas¹ thus describe manifold sacrifices (*evam bahuvidhâ yajnâ vitatâ Brahmano mukhe*), but it must be known distinctly that they all proceed from action (*kai mayânviddhi tân sarvân*), whether it be performed by means of the body, speech or mind, and not from the Self, who is actionless. Those who realize this, gain Freedom (*evam jnâtvâ vimokshyase*) The sacrifice of Knowledge (*jnâna yajnah*), therefore, like the one described in the 24th or 27th verse, is better² than any of the object-sacrifices (*shreyân dravyamayâd yajnât*), because it sets us free from the cycles of births and deaths by destroying actions of every kind (*sarvam kai mâkhulam jnâne parisamâpyate*) Here, ‘*sarvam*³ *karma*’ refers to

1 Cf Tâti yathokta bahuprakâra yajna jîna / sarva vaidikâm sbreyah
sâdbhâni / Vedamukheñ vistrita wagata purna / jîna he khuna mudhîreñ //
Tayâm sarvîshî yajnîteñ jâna / kîavâkmânisim pîsunâ mu mâna / pari
te nûhati itmâjî purna / jâne khuna nisi jo kâm // Âtmâ to mi nirvâ'pâra
udâsina / karma titukeñ dehendriyâncheñ jîna / aiseñ jîne to moksha
nirvâna / pâve puron Savayâ'ichi // *Chitsadânanda'ahari*

Aise bahutîñ patîñ anega / je sînghitale kâm yîga / te vistîrani Vedeñ
chîngi / mhrnitale khîti // Pari teneñ vistîreñ kî kîlven / he karmasiddha
jînneñ / etuleni karmabandhu svabhâveñ / pîvaila nî // *Jnânesvari*

Â bîdhî yajno Brahma etale Veda tene mukhethi etale te dvîya vistîra
pîmyâ chhe — *Druedi*

2 Cf Te dravya yîga kîti hoti / pari jnâna yajnîchi sari na pîviti /
jevi tîrteja sampati / dinakai eñsuñ // Jetha pruritti pîngula jîli /
tarkîchi drishti gehi / jeneñ indriyeñ visaralîñ / vishiyasruñgu // Manîchiñ
manapana g leñ / jetha bolîcheñ bolaneñ theleñ / jeyamaji sunpadaleñ /
jîva dise // Jetha vîrya'ichi pîngu phite / vivekîchi hi so-su tutu / jîn
na pîtîñ kîljen bîste / âpînâm peñ // *Jnânesvari*.

3 Cf Sarî karmâ kriyamâni / akhila karma sanchit jîni / mhamuni
Agnî kuchchîci suj na / d.ividha larmen // *Kathârthaapîlu*

Kriyamâna' and *akhilam* to Sanchita Prârabdha' of course continues till the death of the physical body As it is not possible however to perform the sacrifice of Knowledge without realizing the Self through the Grace of the Sadguru¹ (Preceptor) Shri Krishna mentions in the next verse for the information of Arjuna and all the Mumukshus the qualifications of the Master along with the way in which the Disciple has to surrender himself to Him for securing the alms of Knowledge

तदिद्धि प्रणिपातेन परिष्क्रेन सेवया ।
उपदेश्यति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिन ॥ ३४ ॥

' Learn that by falling prostrate by questioning and by service The Men of Knowledge, who see the essence of things will teach Knowledge to you

Here the Blessed Lord emphatically asserts in conformity with the Shruti *Acharyav in purusho veda* that the only way for the Disciple to acquire Knowledge (*tadviddhi*) is to surrender himself absolutely to the mercy of the Sadguru or Preceptor with a full belief that He is his Saviour This idea of surrender is expressed by the great Master of the West Jesus Christ in the words Sell all that thou hast and follow me On this point Shankarachârya says Do not think What is the need for a Master since one by himself can attain a Knowledge of the Self by avoiding

1 Of Mantrahi detila je shikavitala nitaka lavya kal kusari / tka guru pari Sadguru vafichumi shushyapanachi urechi un // *Siddhanta Saci*

2 Of The soul can only receive impulses from another soul and from nothing else We may study books all our lives, we may become very intellectual but in the end we find that we have not developed at all spiritually It is not true that a high order of intellectual development goes hand in hand with a proportionate development of the spiritual side in man In studying books we are sometimes deluded into thinking that thereby we are being

optional and prohibited rites and by purifying the mind through the performance of prescribed rites?" Knowledge (of Self) cannot result from rites alone without the Master that is the Ocean of Mercy, for, it is established by the Vedas that only he who has a Master can know." Nay, even Nânak, the Founder of Sikhism, who bases the authority and source of his Faith, not in the Shrutis and the Smritis, but in the heart of man, its intuitions and longings, openly acknowledges the necessity of a Preceptor for the purpose of realizing God, in such sentences as the following. 'He can be reached by only those, who wait on the Guru for help' 'By the Guru's teaching the light becometh manifest' 'Says Nânak, when the Guru showed me God, no one seemed to me to die or to be born' 'There are no virtues, O Nânak!', in the man who is without a Guru.' The indispensable need of a

spiritually helped, but, if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that has derived profit from such studies, but not our inner spirit. This insufficiency of books to quicken spiritual growth is the reason why although almost every one of us can speak most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse must come from another soul. That soul from which this impulse comes is called the Guru, the teacher, and the soul to which this impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another, and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth of religion takes place. 'The speaker of religion must be wonderful, so shall the hearer be' and when both of these are really wonderful, extraordinary, then alone will splendid spiritual growth come and not otherwise—*Svâmi Vivekânanda*

Na Guroradhiukam n̄ Guroradhikam / Shivashâsanatah Shiva
shâsanatah / *Shiva Gîtâ*

Teacher is also discernible in yasna L where it is said—
 (Lord)! How and at whose hands shall my Soul expect
 succour? O Worshipful Mæda Ahura tell me Thou, Who
 is the protector (avtor) of my best (lover self)
 besides Thyself righteousness and purity of
 mind? Who is known to be for me? The first of the
 three ways of surrendering suggested in this verse is
Praygītā, which means a flution or how made

• Sta tlapka mi voda jde na pravý bok. Tím bude i o
vzdálenosti 100 m od břehu.

The first stage of the process starts with the collection of data from the field.

Generalized model updating is used to determine the initial state of play. It is well known that

bañar en la playa / ver a los amigos / ver a la gente / ver a los animales / ver a los pájaros / ver a los peces / ver a los delfines / ver a los leones / ver a los tigres / ver a los osos / ver a los elefantes / ver a los rinocerontes / ver a los leopardo

Saaja t. vastu na tunti kue telata taska bieb li na a ne/
Gurumoti viga to nalaegatil miananibol' Ajeela siti Si roti // I ma a
Jasaf

Jedan je skupa mnoštvo gospodarstvenih i tehničkih zadataka koji se izvode u svrhu razvoja na preduzećima i ustanovama, a to su obvezni i neobvezni.

Tan! loka jw' nññra as jhale/taya Dotor y el kontra lo // jagüa
tu-rallo ta to el cerillo/Curavina to curvath || ri dios|| J me addio Sr mi

Sadharan : eponi Laffiti / nija ras uel i litha nakh / mahanuni javei
Sahure ha pleyis / alarana libbil blut et esii // Turyana Vahir ja

Sai su anugraha vina Marili to lajina satrathil stanell / Comi manta
panes' i manali Liouni serra thilpatanell // M'njanas

1 Light of the Arrest and the Glass

- ॥ Ura i shura i lity manas twa i tahi jwibbyim
ku bhy mi j natty i pman mosht figa uebya ॥

Talvija n etbam huljorumeva abh mchjh samitpahlb-Sirevi

Tasmād Gururū prapadyeta slynātākā uttamam—*Sā* : *Iti* ga ita

Prinip ta bi etale namaskaridi li arthit klyka arpanati; pari prashnathi e ul ya kavala ha shauka madhlaani anushilomithi arthe vacasika arpana hi aane e t thi arth minasika sarrasvatarpanathit tenija rama blakti aane parama shraddhahithi —Deivedi

with the eight parts of the body (*Sikshāna*), by falling prostrate at the Feet of the Sadevata. When the Disciple, whose Rasa has been purified by the sacrifice he has made of disinterested action, to the Personal God, and who is thus very anxious to know the Self, lies down almost unconscious before the Preceptor, He raises him up with kind looks and words of assurance, but does not reveal the Truth until a direct request is made to Him to that effect. The second way pointed out, therefore, is the question² (*prashna*), which the Disciple has to put to the Master. It is this — "Tell me, O Merciful Lord!, Who am I? Whence have I come? Whither shall I have to go after death? Who has fettered me, and how? By what means shall I be released? Be pleased to impart to me the Knowledge of the Self, to enable me to destroy my bonds and enjoy Thy Eternal Bliss in this very life. It is my earnest desire to make use of Thy Holy Feet as a ship to cross over this ocean of grief, and I am prepared to pay any

penalty that Thou mayest deem necessary to inflict on me for that favour. Even after asking questions in this manner if the Disciple is not very diligent in serving the Master he is considered to be an unfit candidate for his indifference to service shows his want of eagerness to acquire knowledge. Service¹ (see 1) is therefore the third way recommended in the verse for Self-realization. The Disciple must be ready to do with joy any—even the merest—kind of service for the Master without the least idleness or grumbling. However high may be the position of the Disciple in this world compared with that of the Master he must be ever willing to serve Him with all his heart and soul even in the presence of friends and relatives. Shri Ekanātha himself has given us a description of how the true Disciple serves his Guru and we have not the slightest doubt that he himself had acted up to his own ideal —

With his heart full of devotion he (the true disciple) chants day in and day out the name of his Guru. When the Guru is absent he will always be like the unsledged bird waiting for its mother thinking of him. In the company of his Guru he forgets everything else forgets that he has a body of his own which

1 Of Parayidiglay pl 1 : Matsali kalki math—Shri Bhagata
I 10 -1

Sevikarivitkara / nici a wresitatiara / valbhava asonhi strashatra /
sevesi liravell tar nelya // Pathurthadipili //

Jethi squal thorupana / phylifallit gho lora / anguli zall vahina /
Sadgurupudifebt // Jo kili Apull laukika / soloni tyebet samparka /
ful-uruchil sevaka / nihata vari jihala // Soyare dhlyaro vyahi / islt
mitra jivayi // lora nantil lili illi / sevikaritil na llio // Jnmarlyara

Kastarati kastarati milyim? Lah saliram tynajati yo mukhinhilram
sevare nirmanno bhavati—10th Bhakti Sutra of Varada

2 Taken from the sketch of Shri Ekanātha's Life by G A Natesan & Co.

ast, food and drink, rest and requires, occasionally at le family, father and mother, sleep, more, he forgets his lunge himself in the river of wife and child He will pip He will ever drink the nectar of his Guru's worsh dders of his desire-yielding milk of service from the "dust his Guru treads, and the cow—Guru He envies the, for he knows that his Guru very air which he breathes than even father or mother, is his ideal, greater by far se in this world" When the greater than everything el Disciple's keenness of desire Master is satisfied with the es him the desired instruction to realize the Self, he givanti te jnānam) "The same in Know ledge (upadekshy sen, " is to be given of the explana ion ", says Deus' constantly recurring in the striking feature, which is r refuses to impart any instruc Upanishads, that a teacher es him, until by persis tence to a pupil who approa oved his worthiness to receive in his er ideavour he has pr known instance of this kind the instr uction The best ka Upanishad, to whom the is Nachi ketas in the Katha he desired instruction on the God of Death vouchsafes fate, only after the young man nature of the Soul and its ttempts to divert him from his has stea dily rejected all a half of the verse, we find the wish." Thus, in the first ations for discipleship In three ne cessary qualific mentioned the two most the sec ond half, are of the Master (Sadguru), viz , importan t qualifications¹

tam Br̥ahmanyupashamāshiayam—Shri

1 Cf Shâbde parecha nishnâi

Brahmânandeñ sîdâñ dullatv / shishya

Bhâgarata Shabd jnîneñ pîrañgata / jo maanta svuupa Mîzeñ // Ekanâthi prabodhanî samutha / to muit

tochi Guru saivajna / shîstî nasonih

Evam unubhûvi âni shâstrajna hrutvâsi // Ekatârthatadiplâ shâstrarahasyâbhijna / tohi yogya Gbâhije gî nischita " Ohitsadânandalaha "

Shâstra jna âni tattvavit / Guru]

perfection in both the theory and practice of Knowledge (*videshi vrati vyavahara jnana vistutivadarshinah*) This is expressed by the words *Shrotriya Brahmanishthimati* in the Shrutis Those who know the theory only (*Shastrani*) are able to save neither themselves nor others Those who have practical knowledge of the Self but who have not studied the Shastras can save themselves but not others for they would not be able to solve the difficulties of their Disciples Therefore both the Shrutis and the Bhagavad Gita say that those who have a thorough knowledge of the Shastras and who see the essence (*Brahma or Chaitanya*) in everything are alone fit to occupy the Master's seat A faithful Disciple however who has realized the Self and who is fortunate enough to enjoy the company of the Master for a pretty long time imbibes the spirit of the Shastras and thus without actually studying them qualifies himself to become a Master One distinguishing mark of the Master given in the *Purimrithadipika*² is that when you look at His Face your heart thrills with joy and the moment you touch His Feet the worries and functions of the mind are all of a sudden at a stand still and you enjoy perfect tranquillity for the time being The *Muktikopanishad* says ' Persons desirous of Emancipation having developed the four means of Salvation should with presents in their hands approach a Guru full of Faith of good family proficient in Vedas Scripture-loving of good qualities straightforward intent upon the welfare of all beings and an ocean of

¹ Cf Tylita konka anubhava matum / Leo sa anubhavati alaram / Guruva nambhi loka netra / prapta lo / // Leti rthadipika

² Cf Jayadev dekhalati mukha / sahasra lankandivated kha / bekhla alilai j alja mukhya / chinnha Saluruched il / J yich.. li atik charana / shanta boli topi jina / kili ekasari Lalpani / da lha hoti manjhyi //

compassion.” In the next verse, Shri Krishna describes the nature of the Knowledge the Disciple receives from the Master, which shows the marvellous power of the Sadguru’s Grace.

यज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।
येन भूतान्यशेषण द्रक्ष्यस्यात्मन्यथो मति ॥ ३५ ॥

“ Having known which, O Pândava (Son of Pandu) !, you will not again fall thus into delusion, and by means of which, you will see all beings without exception in yourself and, then, in Me.

Here¹, in the first half of the verse, is given a description of ‘*Vyatireka*’ or Analytic Knowledge and, in the second half, that of ‘*Anvaya*’ or Synthetic Knowledge, which are the two forms of the Brahmanavidyâ (Knowledge of Brahma) corresponding to the two forms of Avidyâ (nescience) known as ‘*Âavarana*’ and ‘*Vikshepa*’. The not-knowing of the Self is called ‘*Âavarana*’, and the belief, that our bodies and everything else we see in the world are realities, is called ‘*Vikshepa*’. The former is destroyed when, by *Vyatireka* (*analysis*), the Disciple realizes the Self who is beyond the Reason, and the latter, when, by *Anvaya* (*synthesis*), he sees the one Self in many². But, it is essential that he should have a thorough

I Of Etâvadeva jijnâsyam tattva jijnâsunâtmah / anvayâ vyatirekâbhyaṁ yah syât sarvatra sarvadâ || Chatuhshloki Bhâgarata

Shlokâchâyâ purvârdhiñ vyatireka / uttarârdhiñ kñ aneka / aikyeñ pahâneñ heñ kautuka anvaya jnânâcheñ // Dehâvegaloñ svasvarupa / kalaneñ heñ vyatirekarupa / dehâdi vishvâsa avidyâvikshepa / nâse anvaya jnâneñ karum // Yathârthatadipulâ

Heñ jada aiseñ jânumi miâlâ houni pâhatâñ / vyatirekeñ chidachidgranthi sute tattvatâ || Sakala sachchidânandu hâ ho anvayâchâ bodhu / to jîm ivi Shrîrâmâchâ paripui nânandu ||

2 And vice versa Of ‘Yastusarvâni bhutâni âtmanye vânupashyati sc’—*Shruti* and ‘Sarvabhuṭasthamâtmânam sc’—B G VI 29.

Knowledge of Vyātireka before he can understand the Anvaya, for unless one is thoroughly acquainted with clay or gold how can he understand that in earthen pot or a gold ornament is nothing but clay or gold itself? Arjuna is therefore told that the Vyātireka Knowledge which he would acquire first would prevent him from falling again into the same delusion under which he was then labouring (यज्ञे नापुरमोहनं अयायसि) that he was the son of Pāndu that Bhishma and others were his relatives that he was going to kill them and that they would be killed. For just as a goldsmith finds out and eliminates the particles of gold lying hidden in ores and stones so also he would attain to the Self by the application of the fires of discrimination (of the Self from the non-Self) and analysis. He would thus realize that the Self is separate from the body, that he is actionless and that he is a mere spectator of what passes around him. This is the force of the epithet *Pāṇḍita* in the verse. Then Arjuna is told that, afterwards when he learns Anvaya he would see all the elements and all the bodies composed of the elements without exception in the Self or the Nirguna Brahman (येन भूतान्यशेषा शेषा द्रक्ष्यास्य अत्मान्) The meaning is that he would realize that just as a piece of cloth is but the arrangement of the one thread multiplying itself so too the world of forms is but the appearance in Time and Space of the One Self multiplying itself. Lastly he is told

१ ॥ चिह्नित्वा विद्विवि गुरुवारा जदा सर्वा शरणान् / गुरुत्वं चि
ह्नित्वा हरिलक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी ॥ ८ ग्रामागुरुमान्तरि

प्राणसौख्यं त्वा लक्ष्मी लक्ष्मी / क्ली लक्ष्मी लक्ष्मी लक्ष्मी परमात्मालक्ष्मी / क्ली
लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी लक्ष्मी / अर्जुनं द लक्ष्मी लक्ष्मी लक्ष्मी ॥
लक्ष्मी लक्ष्मी लक्ष्मी ॥

that he would see everything in Shri Krishna Himself or the Sumantra Brahman (*lata Mai*). Who is the Lord of the Universe, i.e., he will be one with Him, because He too sees the Universe in Himself. The Disciple, thus, experience the essential unity of the Supreme and Individual Soul and the whole Universe, through the Grace of the Master. Under these circumstances, who can imagine the influence of His power? The Ignorant regard Him as man, but those, who are under themselves to Him, revere Him as Sajnana Brahman (Personal God), for, they actually feel the effect of His words, which burn Ignorance to ashes, cut aunder the ties of action, break the very jaws of death and make Eternal Brahman of a mortal Disciple! Now, if any one were to ask here, 'Why, then, is the Master unable to create a Universe, like the Personal God?', the reply is, 'if one branch of a tree bends down with fruit and another bears only a few, can you, on that account, call them branches of different trees?' The Wise Lover (*Iram*

Bhakti) is therefore one with God when he sees the whole Universe in himself as waves in the ocean. In the next two verses Shri Krishna tells Arjuna that when he acquires such knowledge he would not only be aloof from the sin which he is afraid he would incur by killing Bhishma and others but he would also be able to destroy completely all the burden of merit and sin of his past lives lying hidden in his Reason.

अति ५ विपात्य भवेत्य गांतम् ।
नर्द पान्मेन्द्र शुक्ला भविष्यति ॥ ३६ ॥
यथामि भविष्यते इश्वरमन्मातु नेतुन ।
मानामि भवेत्य माणि भवमन्मातु नेत तथा ॥ ३७ ॥

Even if you are the most sinful of all sinners, you will safely cross over (the sea of) all your transgression by the ship of Knowledge alone. As a well kindled fire reduces fuel to ashes O Arjuna! so does the fire of Knowledge reduce all actions to ashes.

The similes used here show¹ that the first verse refers to Kriyamāna and the second to Sinchita. Just as a man sitting in a boat sees water all around him but it dire not touch any part of his body so too one who does all sorts of actions even the worst imaginable (*api chedasi papebhyaḥ sariebhyaḥ pāpakrit tamah*) and sees by the light of his Knowledge that he is actionless has nothing to fear from them because they are thus powerless to generate any

1 Cf. kriyamāna ī navhe lepa ī uñi jale sañchita pīpa ī tyūñita
kriyamāna lepa navhe bēl rups ī dhīñi bolato yā shloki ॥ Jari thora pīpī
bol ī tari bura ritil pīpībdhi tarati ī goshti bolatāñi alii ī kriyamāna sañchit
Ishakti : ॥ Āthi Arjanā hā taraneñ kiti ī arc ī lotijñamēñ sañchitē
jalatī ī mhananī mhananī sañchitē ॥ ॥ ॥ ॥ vīshlokeñ ॥ Yathārtha H. L.

Kriyamâna (*sarvam vriyinam santarishyasi*) for him. The word '*vriyinam*' literally means 'sin', but here it conveys the idea of 'merit' also, for, both have to be destroyed in order to be free from rebirths. It may be mentioned here, that a Jnâni has to cross over the ocean of sin by means of the ship of Knowledge² only (*jñâna plavenaiva*), and not by any of the penances prescribed in the Shastras for the Ignorant. If he troubles himself with them, there is danger of his losing the Knowledge he has already acquired and identifying himself again with the body. The most important result of Knowledge, however, is to do away with 'Sanchita', which consists of the merit and sin of millions of past lives, as even a Mumukshu or Seeker of Knowledge makes himself free from Kriyamâna, by offering disinterested actions as sacrifice to the Personal God. As the kindled flame feeds on fuel, dry as well as wet, till it sinks to ashes (*yathâdhânsi samiddho'gnir bhasmasât kurute*), so does the fire of Knowledge reduce every act, righteous or sinful, to ashes³ (*jñânâgnih sarva karmâm bhasmasât kurute tathâ*). Prârabdha⁴, however, must be consumed by enjoyment only (*Prârabdha karmâm bhogâdeva kshayah*). The

1 *Of* Vrijina shabdeñ dharmâdharmai upa karma / sañsâra phala detase adhuma / mumukshânsi pâpa taiseñ punya heñ varma / sañsâra shrama de mhanoni // *Chitsadâ�andalahari*

2 *Of* Jnâniyâñsa anya upâya / te jânâve apâya / to pâpa samudia taronu jâya / jnâneñchi // *Yathârthatadipikâ*

3 *Of.* Bhidyate hridaya granthi chchhdyante sarva sañshayâh / kshiyante châsyâ karmâni tasmin drishte parâvare // *Shruti*.

4 *Of* Ajunâ taisâ hâ jnânâgnî jâna / Guruvâkyeñ prajvalalâ purna / kari pâpapunyâtmaka karmâcheñ dahana / vegaleñ karuna prârabdhâ karma // Anârabdheñ kîrmeyñ jeñ asatu / teñ jnânodayeñchi sarva nâshati / kriyamâna sambandhâteñ na pâvati / prârabdha bhogîtu bâdhitânuvrillyâ // Jnânotpâdaka jeñ prârabdhâ use / teñ deha pade toñ varttatase / dehântuñ teñ hi nâshatase /

Vedas have prescribed different penances for different kinds of sins but none of them except Knowledge is able to dispel¹ the Ignorance of man which is said to be the most heinous² of all the sins that he can commit. In the next verse therefore Shri Krishna tells that knowledge is the holiest and easiest of all things in this world.

तद्य वाने । भृते । पवित्रमिदं विपने ।
अत्यय योगामिदा विदेवामिनि विदुति ॥ ३८ ॥

Indeed, there is nothing holy like Knowledge in this world; he himself is Knowledge and when perfected in Yoga he finds it in time (impressed) in the Reason.

Of all the means of purification given in the Shruti^s and Smritis none is so holy as Knowledge (*nahi jnānenā sadṛisham pṛitramihu idy it*) because they serve only to destroy the branches and not the root of the tree of sin. Just as an elephant who is washed clean in the waters of a river gets his whole body besmeared again with dust before leaving the banks so also does the pilgrim who washes his sins by visiting holy shrines and bathing in sacred rivers make preparations for committing sin also. *... Tasya tigrat va chirām vivanna vimuktayetha
kampasye ॥ Chhini ॥ ११ ॥ अति निर्विदि ज्ञ विवाति ॥ ज्ञाना
लिङ्गादिलक्षणाप्रवर्ति ॥ वासित्था सूर्या च उद्वर्दि ग्रहभूति ॥ प्रिमलक्षण
स्वातिरिक्तात्य नेत्रिः ॥ Chitsad sandalakarti*

*1 Gati pavitra pari ॥ प पामृतेनेति सखारि ॥ अनि पुण्या विवर्णा
श्राविक्षाह करि ॥ द्रिद्धा अत्यन्ता ॥ Gagigī क्रियामैनेति नाति ॥ अनि संचितेन
नाति ॥ पूजा मूर्त्ति लक्षणी ॥ एकिं जाम्बूद्युति ॥ इति वृथादिपि ॥*

*Agī युचेति थोरपाने ॥ ज्ञाना ॥ कर्मप्लानेऽपि कर्मेनूलिष्ठाति
पुर्णा ॥ परि युचेति ना निराशा अज्ञाना ॥ पूप्तिराना मृगुतेनूलिष्ठाति ॥
Chitsad sandalakarti*

*2 Cf. Kim tena ना कृताम् पूप्तम् चोरेन्द्रियपूर्हानि ॥ यो न्याय
कृतमात्मानाम् अन्यथा प्रतिपद्यते ॥ Dehitmabuddhijum पूप्तम् ना
तद्गोविला कृतिभिः ॥*

mitting further sins even before returning home. The reason is plain enough. The sins of this life have gone, but the sins of past lives and the tendencies to do evil still remain intact. Besides, penances have not only no power to destroy merit, but they even add to it, and make the bonds of actions more fast and firm. Such is not the case with Knowledge. It is the crown¹ of holiness, for, when it is once acquired and perfected by constant study and dispassion, it burns to ashes, not only the branches of the trees of sin and merit, but also their very root, and releases the Disciple from the cycles of births and deaths. One would think, therefore, that it must be a very difficult task to secure the Knowledge, which produces such wonderful results. But it is not so. It is the simplest² thing possible. Just as a king, who feels in his dream-consciousness that he has been deposed and is therefore anxious to get back the crown and the sceptre, finds himself, without any efforts, to be nothing short of the king when he is awake, so too, does the Mumukshu find himself to be Knowledge itself (*tatsvayam*³), without having to go to distant places in search of it, when he realizes the Self. Thus, after acquiring practical Knowledge of the Self, when, in time (*kâlena*), the Disciple attains to the high-

1 Cf (1) *Pudutîjnânâchenî pâdeñ / pavitra na dise //*

(2) *Jaisi amritâchi chavî nivadije / tarî amritâchi sârikhi mhanije / taiseñ jnâna heñ upamije / jnâneñsiñcha // Jnânesvara*

Nâhiñ nâhiñ nâhiñ / jnâna sârikheñ pavitra kâñhiñ / sañsâraduhkhasaritî pravîhiñ / târuñ na ase yâ sârikheñ // Yathârthatdipikâ

2 Cf *Pavitrâñi sarvâñhuni pavitra / âni sulabha tam ati vichitra / kuiñ duri nase anumâtra / jo jâne to svayeñchi teñ jnâna // Yathârthatdipikâ*

3 Cf *Kothoniyâñ kâñhiñ nalage ânâveñ / nalage kotheñ jâveñ tarâvayî // Shri Tulârâma*

'Tatsvayam' mhanom / Shri Krishna yâ vachanîñ / hâ artha bole
kuiñ jnîni / svayeñchi teñ jnâna // Yathârthatdipikâ

est Perfection in Yoga (*yogasamiddhi*) either by constantly meditating on the Nirguna Brahman he has realized in his purified mind (*Nirakalpa Yoga*) or by seeing the essence (*Brahma*) in the world outside (*Srikalpa Yoga*) he forgets entirely the past tendencies of identifying himself with the body and sees the knowledge impressed in the Reason (*dtmari mdti*) which is then said to be steady. The Knower (*Jivid*) the Knowledge (*Jivamati*) and the Object to be Known (*Jecyam*) all the three become one. Arjuna now was at a loss to know why many did not go in for Knowledge when it was such an important¹ thing and at the same time so easy to acquire. Shri Krishna therefore mentions in the next verse the requisite condition which alone makes one eligible for it.

॥ १४॥ भवते ज्ञान तेऽपि समर्पित ।

“त्तु एव पश्य ज्ञानिभिरेषामिवृति ॥ ३१ ॥

He who is full of Faith obtains Knowledge; he, who, obtaining Knowledge devotes himself to it and has his senses well restrained attains ere long to the Highest Peace.

The Seekers of Knowledge (*Jyandsu*) have first to receive theoretical instruction in the Shastras (*Paroksha shraana*) from the Sadguru (*Preceptor*). Such of them as have implicit Faith² (*shradhdhavln*) in what they hear vis in the Vedas as well as in the words of the

1 Cf. १५ १८ मनो बरेश्वरा / क्षी जो योगसमिद्धा नारा /
देवे करुनि त्यक्ति विकारा / पदा ओ पुर्वासुक्लि चिता // १६ लकारेन्द्रि मनो नारा /
हरि / क्षी तेज ज्ञाना बिनबाटु छित्तिह्या अनारि — १६वं ऋथ प्र॒ ॥

2 Cf. Also असू भवि यज्ञ असू उमाज्ञाना / तरि गर्वि वाहि क्षी नव्हो ग्लज्ञाना /
तरि श्री ख्रिस्ता इमानाति परित वाचाना / तेज जो ना अध्या लोनि //
Chittadhananatalahari

3 Cf. अद्वितीय परोक्षार्थिति / अल्पाणि श्रवणा ज्ञानानि करिति / तेतेति ज्ञा-
श्रवणीहरिति / तेति अल्पाणि अपरोक्षानुभवति // अग्नि भवि ज्ञाना तो /

Preceptor, are alone eligible (*labhate jnānam*) to realize the Self (*Aparokshānubhava*). Out of those who succeed in acquiring the necessary practical Knowledge, (*jnānam labdhvā*) such¹, as are assiduous (*tatparah*) in the study of the Brahma and able to control their senses (*sānyatendriyah*), in order to prevent any interruption in it, enjoy Supreme Peace without delay (*parām shāntim achireṇādhibhigachchhati*). This is the Final² Peace of the Perfect Man, which is quite natural, unlike

Shri Guru mukheñ pāvato / kīñ jo shraddhā dharito / Vediñ āñi Guru-vachanīñ // *Yathārthadīpikā*

Tari Guru Vedānta vākyānchyā thāñiñ / heñ hoyā aisiñ jo nischaya pāhuñ / aisi astikya buddhi te shraddhā kāñhiñ / tattvatā pāhūñ jnāna hota // *Chṛitsadānandalahari*

Tasmai sahovācha pitāmahascha shraddhā bhakti dhyāna yogādavai hi / tasya shraddhaiva shirah / *Shruti*

Thevā jāmiva gunduna / tetheñ bhāvachi pramāna // *Shri Tukārāma*
Bhāveñvina bhakti bhaktivina muktī / baleñvina shakti bolōñ naye //
Shri Jnāneshvarya

Rāma bhāveñ thāñiñ pade—*Rāmadāsa Svāmi*

Shraddhā te trana prakāre samajavi Prathama shāstra upara pachhi te shāstranā yathārtha samjāvanāra Guru upara, ne pachchi te sarvane barābara dridhāvi anubhavanāra potānā atmā upara—*Dvivedi*

For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love—*Galatians, V 6*

For by Grace are ye saved through faith—*Ephesians, II 8*

Before the great events each one must have a faith of selection, then with your own ears hear the best and with your illuminated thought power ruminate over it—*Yasna, XXX 2*

Have faith in Guru, in his teachings, and in the surety that you can get free—*Svāmi Vivekānanda*

1 Of To shraddhāvanta nara / jnāna pāvoni tatpara / hoyā kīñ atyanta sādara / abhyāsiñ svarupānusandhānāchyā // Tyā abhyāsā indriyeñ vighnākāraka nischayēñ / mhanoni sānyatendriya svayēñ / jo tatpara hotase // *Yathārthadīpikā*

2 Of That serene tranquillity which, as Cowper says, is the noblest fruit of a man's faith in God—*Life of Elanātha by Natesan & Co*

the forced one of the Initiate who works for Perfection The former may be compared to the satisfaction and desirelessness for food of one who has had a hearty meal and the latter to the abstinence from food of one who is hungry but avoids food because it is forbidden In the next verse Shri Krishna describes those who are not eligible for Knowledge

अज्ञावद्यानश्च सरायात्मा विनृपति ।

नाय लोकोऽस्मि न परो न सुख सरायात्मन ॥ ४० ॥

But he, who is Ignorant and without full Faith and swayed by doubts, is ruined; not this world, nor the next nor happiness is there for whoso doubts

Here three classes of ineligible persons are mentioned viz the un knowing (*ajnah*) the un trusting (*ashraddadhdnah*) and the doubters (*sanshaydtmd*) who are all said to fall (*timashyati*) from the Path of Yogi The unknowing² are not the ordinary Ignorant men but those who for want of sufficient purification of mind are unable to realize the Self even after receiving instruction from the Preceptor They are the same as those referred to in the words *Shrutvdpjenam veda na chaiva kaschit* (some one even after having heard of Him does not realize Him) in the 29th verse of the 2nd Chapter The Saints have always been so kind that they would have saved the whole world if it had been possible for them to impart practical Knowledge to those who do not possess the necessary qualifications Their Grace however is powerful enough to enable

1 Cf. की तिगेहि मोक्षमार्गे पुसुनि / समुन्ना च्यवाति महानोऽ
तिगेहि सगता अधीन बोलनि / सालशया बुद्धि वेगान् निवादितो // *Yatharthadipika*

2 Cf. सहजा लोका अज्ञानि / तेहि महानि वे अज्ञा महानोऽपि ह अज्ञा
तो जो गुरुमुखेन लानु / अहो नेन् स्वरूपाते ॥ *Yatharthadipika*

even the Ignorant Disciples, in course of time, to become fully qualified to know the Self, if they only stick to them and follow their advice faithfully. The next¹ class is of those, who, after realizing the Self by Vyatireka (*Analysis*), lose faith in the Knowledge they have acquired, *viz.*, that they are Brahma. Their notion that they are the physical body (*Viparita bhāvanā*), is of course gone by their own personal experience, but it is succeeded by a disbelief in the fact (*Asambhāvanā*) that they are Brahma, because they actually feel that they enjoy pleasure and suffer pain. If they, however, continue to serve the Sadguru with affection and hear his lectures regularly, they too² will have all their doubts solved, when they receive the Anvaya (*Synthetic*) Knowledge from Him. The last is the class of doubters, who believe in nothing, except what they are able to know from the senses. The men of the intermediate class, who are called untrusting (*ashraddadhānah*), have faith in the Vedas, but they entertain doubts on certain points only. The doubters (*sañshayātmā*) are, however, materialists, who have no faith in any of the Scriptures. The unknowing (*ajnah*) and the untrusting (*ashraddadhānah*) are, therefore, far superior to them, because, even if they do not succeed in acquiring Knowledge, they have, by their observing the rules of the Shastras, every chance of securing fame (*Kirti*) in this life and heaven (*Svarga*) after death. But the doubter (*sañshayā-*

1 Cf Dehātmatā vīparita bhāvanā | tyāchi jāṇūhi asambhāvanā | upajali kūñ heñ ghadoñ shakenā | he bhāvanā asambhāvanā mhanāvi || Jari kalatā anvaya | tari tutate sarva sañshaya | advaita satya hā nischaya | bānatā rupāchā || Yathārthađipiñkā

2 Cf. Kūñ ajna āni ashraddadhāna | eka na samaje eka na umaje mhanona | vāyāñ gele pari jari Gurubhajana | na sodit hoti kāleñ kāñhūñ kritārtha || Yathārthađipiñkā

(*m̄rah*) misses¹ both of them and happiness² too (*r̄t̄m̄ lolo st̄ n̄ p̄r̄o na s̄k̄tam̄*), for while enjoying worldly pleasures the fear of death for which he has made no provision always hangs over his head like the sword of Damocles. Arjuna now strongly suspected³ that he himself belonged to the class of doubters, as he persisted in believing that he would be condemned to hell by killing Bhishma and others when Shri Krishna repeatedly tried to impress upon his mind that there is no sin at all in waging a righteous war. Shri Krishna therefore removes the misunderstanding from his mind by telling him in the next two verses that as he has faith in the Vedas he cannot be called a doubter and that he should quietly sit as the few doubts he has on minor points like every other Mumukshu (Seeker of Knowledge) would be cleared as soon as he acquires knowledge of the Self by offering disinterested actions as sacrifice to the Personal God.

योगमन्यस्तप मीष प्राप्तमित्यरागम् ।
जा मवत ने प माणि नियमति धनवय ॥ ४१ ॥
तत्मां प्राप्तमनुत दृश्य नानाभिनामन ।
हिरं । सरा । योगमातिष्ठोत्ति धारत ॥ ४२ ॥
दति धी ।, नवावासुरिनक्तु नामिपावा यागामार धीर बाहु । रागद
हानयोगो दार द्युर्योदयाय ॥

1 Cf. Stanz 4/467 varī dharmachāl abītra / molām̄ pīrī varī jñānī mādhava bhārītī / vījanāmī rīya sūkhābī arāmē / tīcī chātrītī tāyātī // Okt. adyavādālakshmi

2 Cf. 1/100 bhīgūnītī vītī rīya / sālāstāndītī śrikheli mātīyulītī rīya / pravartorītī sunmāngītī hī asfītī rīya / jyoti to duhli tēla // Tattvārthadīpikī

3 Cf. 1/110 madī valleñtī nirvā / 1/1 Apūntētī nīchava / Ani Krishnā mānato tī shāntashaya / pītī nīkītī // Māja bētī vīte abīcha / pītī pachītī te abīcha / tebhātī mīlī tālātīcha / sanshay tītī // 1/1 bhālva dīnarītī mītī / Parvatsikātī samajotī / tūtī tālātī na hostī mlānoatī / yuddha kītī mānato loītī shlokin // Tattvārthadīpikī

" Actions, O Dhananjaya (Wealth-winner) !, do not bind him, who has renounced action by Yoga (Worship of the Personal God), who has destroyed doubt by Knowledge, and who is possessed of true Self-hood. Therefore, cleaving, with the sword of the Knowledge of the Self, this Ignorance-born doubt dwelling in your heart, arise and practise Yoga, or Worship of the Personal God, O Bhârata (Descendant of Bharata) ! Thus ends the Fourth Chapter, entitled 'The Yoga of Knowledge', in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gîtâ."

The Blessed Lord means to say here as follows

" O Arjuna !, even if a person, who does his duty disinterestedly and offers it as sacrifice to the Personal God by due worship (*yoga¹ sannyasta karmânam*), has any doubts, they will all disappear when his mind is purified and he acquires Knowledge of the Self (*jñânaśaṅchchhin-nasañshayam*) By continuing still the Karma Yoga, he attains to Perfection (*âtmavantam²*) in due course His actions are, then, unable to fetter him (*na karmâm nibadhnanti*) and he enjoys Living-Freedom till the expiration of the Prârabdha, which means the death of his

1 Of Yogasannyasta karma mhanaje / yogîñ samarpi karma vrinda kari je je / tevhîñ yoga shabdeñ ghetaleñ pâhiye / Ishvarârâdhana // Yathâthadipnâ

Tari Bhagavadârâdhana lakshana / yoga to samatva buddhi karuna / sannyasta mhanije karmeñ Brahmârpâna / keliñ sampurna jeneñ purusheñ // Chitsadânandalahari

2 Cf Tari to âtmavanta jnâni puratî / jâne saivathâ svasvarûpâteñ // Chitsadânandalahari

Âtmajna houni hi je bhajati Mukundâ Tyâchâ sadâ karita je shrivândi dhundi / âtmalikya bhakti hrdayiñ guna divya lâniñ / te siddha houni na hoti kad îpi mâni // Brahmastuti

physical body. Ultimately, he obtains Salvation. Do you too therefore (*tismit*) O Arjuna! realize the Self and destroy, with the sword of knowledge this doubt (*ye इति इत्यराह एहि न इति संशानम्*) that you kill the Kauravas and that they are killed which fills your breast (*हृषीस्तम्*) and which is the offspring of your Ignorance (*अज्ञानोऽस्मिल्लतम्*). Then, stand up and even after acquiring Knowledge continue the Karma-Yoga (*यज्ञाद्वद्युति तेषाम्*) i.e. the offering of actions to the Personal God disinterestedly in order that your Knowledge may be perfect and that you may attain to the Personal God (*Brahma तेन गंतव्यम्*).

Thus this Chapter begins with the suggestion that the Path, which the Benevolent Lord wished Arjuna to follow was an everlasting one and that the Knowledge of it was first imparted to the Sun-God who gave it to his son and thus it passed down the line of the Solar Kings (*माम वै अस्मि वेगम् रघुराजो चिदुह—II 12*). To satisfy the doubts of Arjuna on this point (*अपराम् भवतो जन्मा प्रकाशम्—IV 4*) the subject of Incarnations had to be discussed (*Balum् मे व्याप्तिद्वान् जन्मद्वान् &c—IV 5*). Arjuna is told how by means of His vehicle (*Upadhi*) of Shuddhi Sattva the Saguṇa Brahman (Personal God) imagines His own form when both the paths of return and forthcoming decline in the world and materialism and

1 ६ तर्जुना क्लेशैः प्रसंशयः / एव उद्धुतः ॥ धर्मान्जयः ॥
त्वा अनु यो वा यो / अनुष्ठितः // ज्ञाना ज्ञायै त्वा वार्ता / अर्जुनां तु त्वा
कर्मा यो लाभैः प्राणान् रामान् हारि / यो भृषेषु // त्वा व्याप्तिका
न्त्रया / उभया प्रकाशेषु विवरितेषु निश्चया / कर्ता अनु त्वा न निता
निश्चया / उभेषु त्वा ज्ञानेषु // किं प्रवृत्ति अद्विका खुनो / एव त्वाराहि
जाति लोकै / तर्जुना अव्याप्ति ब्रह्म / मोदुलु पुरुषास्त्वितेषु // तेषु
ब्रह्मान् शुल्कान् / इत्यराचेषु ग्रन्थान् / स अकृता कर्माप्ना भजना /
थोरा येतेषु // तात्र इति अधिपति

Janmākarmascha मे दिव्यम्... मिमेति सर्वान्—B G IV
२ ५ ते तु गुणान् कर्मान् मिमध्यान्ता उपासते—B G XII ८

unrighteousness are in the ascendant, in order that He may succour the good, thwart the evil and establish the true Religion (*Ajo'piśan ..sambhavāmu yugeyuge—IV. 6-8*). The most important purpose of His incarnations, however, is stated to be the one given in the ninth verse (*Jamna kar macha Me divyam &c*), viz., that mankind may have an opportunity of hearing, singing¹ and preaching the glory of the incarnations after knowing the modes of Divine birth and action, as this is the safest and surest means of putting a stop to re-births and attaining to Divinity. This is an instance of the Personal God's attribute of Mercy (*Sadayatva*) In serving His Worshippers in the way they serve Him (*Ye yathā Mām prapadyante tāñstathāvara bhajāmyaham IV. 11*), i.e., in giving Nirguna or Kaivalya Moksha to the Nirgunopâsakas, Saguna Moksha or Vaikunthavâsa (residence in His Supreme Abode) to the Saguna Bhaktas and the desired fruit of actions to those who worship Him in the form of Indra and other Gods, He manifests His attribute of Justice (*Samatva*) Both these make up one of the six attributes given in the Introduction called 'Dharma', the nature of the Kalpavriksha, which gives one only what he desires. In explaining the origin of the four different castes (*Chāturvarnyam Mayā srishtam gunakarma vibhâgashah—IV 13*), through the apportionment of the three qualities of His Delusive Power, He frees Himself from the charge of partiality and establishes His principle of Justice, and in creating the Universe, though

1 Cf. In the cycle known as the Satya Yuga by means of meditation, in the Tretî Yuga by sacrificial offering, in the Dvîpîra by worship whatever is attained is attained in the Kali Yuga by singing the hymns of Keshava—*Brahmânda Purâna, Chap 97, Shloka 106*

Sakalâñsi yetheñ âhe adhikâra / Kaliyugîñ uddhâra Hari nîmeñ //
Shri Tukârâma

in actionless apes (Akarmi अकर्मी) like the magnet which moves the iron without the use of fruit (Akarmanī कर्मी के लिये नहीं ही कर्मफल स्फुट ही कर्मी) He shows His attribute of Disposition (प्रवृत्ति) He who knows these attributes in essence by performing the Jnana Tapas mentioned in the tenth verse is no only not fettered by actions (न कर्मोऽनुकृतिर्विहारो द्वयोऽनुकृतिः—II, 10) but he himself also acquires the Kshatras (for a tributary) of the Lord (मध्ये देवोऽनुकृतिः—II, 10) Arjuna is therefore advised to act with the aim of securing this object as the Narmukshie who lived in the olden time followed the same course (ज्ञानयोगी एव अनुकृतिर्विहारो—II, 15) As many learned men however in spite of even their deep study of the Shastras are perplexed (कामोऽनुकृतिर्विहारो द्वयोऽनुकृतिः—II, 16) as to the correct meaning of action and inaction Shri Krishna makes the point clear to his Lovers in the eighteenth verse by saying that he who sees inaction in action and action in inaction understands the whole Truth (कर्मान्यकर्मायश्च इति ना कर्मान्यकर्म—II, 18) it is that by doing duty disinterestedly and offering it to the Personal God as sacrifice one is released from kriyamān wheres by avoiding duty wilfully or through indolence, he meets with punishment for disobedience of orders (क्रातर्क्रात) Thus action or Karma (Karmaany श्रीलोद्धायाम् गी—IV, 17) means that which binds and inaction (Akarma) means that which destroys the fetters of action is sacrifice Even prohibited action (Vilarma) therefore done for the purpose of serving God becomes inaction (Akarma) In connection with the Karma Yogi sacrifice, Shri Krishna speaks of various other sacrifices some of which relate to knowledge and the rest to

objects or things. The former are superior to the latter (*Shreyān dīavyamayād yajnāt jnāna yajnah IV 33*), because Knowledge is the holiest of all holy things in this world (*Nahi jnānenā sadriśham pavitram iha vidyate—IV 38*), inasmuch as it alone, and nothing else, has the power to do away with not only the sins of this life but also the merit and sin of millions of past lives (*Savvam kai mākhilam Pārtha jnāne parisamāpyate IV 33*) It is also said to be the easiest¹ thing possible, because the knower (*Jnātā*), when he has realized the Self, finds, by due practice, that he is himself² the Knowledge as well as the object to be known (*Tatsvayam ātmāni vindati IV 38*) Faith, however, being an absolutely essential condition for the acquisition of Knowledge (*Shaddhāvān labhate jnānam IV. 39*), all are not able to secure it It is said³ in Tulasī Rāmāyana that, without Faith, there can be no Love of God and that, without Love, God is not moved Jesus Christ himself once spoke⁴ to his disciples that, if they had Faith as a grain of mustard seed, nothing would be impossible for them But Arjuna is acknowledged to have possessed, in a very high degree, not only Faith, but also the necessary Desire⁵

1 Cf Klesha svalpa mahatphala / jnāneśe sevitū Krishnapadakamala / moksha mīrga hī ati nirmala / Vīmāna mhanē // Yathārthadipikā

Taisī manānī mīlu nī karitū / indriyū duhkhā neñditāū / ethā mokshu ase aikitāū / shravaniñmāni // Jñānesvara

Anī manāchā māru na karitān / indriyāntē hī na koñditāū / yetha shravaniñcha mokshā ātā / sampannatā Brahmasukhāchā // Chitsadānanda-laharā

2 Cf Evam jnātā tochu jnāna svayeū / kāñ jneya hī tochu nihsañshayeū / pari chitta chaitanya yogāshrayeū / bānatase heñ jnāna // Yathārthadipikā

3 Cf Binu bisvīśa bhagati nahi tehū binu dravali na Rāma

4 Cf Mathew XVI 18, 19 and 20

5 Cf Nīyamātmī pīavachanena labhyo na medhayā na bahunī shrutena / yamevaisha vivinute tena labhyastasyaisha ātmā vivinute tanum svām // Shūra

to realize God. He is consequently advised (*Tad uddhi
gr upātēt tattvād rshir th-II 35*) to surrender himself by means of deep salutation questioning and service to the Preceptor who is to be a person well versed in the Shastras and able to realize the essence (*Brahma er Clūtrī*) in things for the purpose of acquiring¹ from him both Vidyutaka and Ananya knowledges (*Yajji it v' ut्तृ Maṭi-II 35*). He is then asked to do his duty of fighting as a Bhishmati (*Yogi
sanvis i karmarasi-II 41*), and to continue the practice of I hvititadhimī Yogi (*Worship of the Personal God*) so that he may be able to set himself free from the setters of the Kriyamāni (*Iṣṭedāsi pīḍibhīh
vrat rishi II-II 36*) of killing Bhishma and others which is the real seed of all his doubts and restlessness is also to destroy the Sāñchita (*Sāthādī mī bhasmasat
I rūte taṭI I-IV 37*) which lies hidden in his Rēson and secure Eternal Peace (*Pārīm shantum-IV 39*). Although Arjuna heard all this patiently he could not somehow grasp properly the exact meaning of the expression seeing Inaction in action and action in inaction used in the eighteenth verse. When therefore Shri Krishna asked him at the end of this Chapter to arise and practise Karma Yogi (*Yogamdtishthottishtha Blarata-IV 42*)

The only way o making Shri Krishna your own is the and not
I care to do so. He cannot be bud in ex-¹ for a y valubes. Religious
austeries very pernicious as they are no a all effect o s in winning
Him over. So therefore tha you remain strong in earnestness.—*Thikur
Haran th Upad si mīta*

1 cf. Skaram Brahma paramam—*B G III 3*

2 CY Antīl yā abhavatīl shlo h / Uttamashlo a bollll kīl / jn. mī
kīl / tān haya abhedanti tākīl / nūñ uttha annus thīl yore ite / // loch
mhanjō Ishvar t dāneel tl dh / karma arjan n Is variehp h / kīl yā
m. vīlyi abhedāl Sheshasāl d/b chl bollll yoga abhadrtha // *Sāthārthadipti*

even after acquiring practical Knowledge of the Self, the directions seemed to him to contradict some of the instructions he had received before, and he was forced to beg Him, in the beginning of the next Chapter, for his final decision as to whether he should renounce action altogether or follow the Path of Action. The reply given occupies the whole of the Fifth Chapter.

Atmajnânavishayaka nischaya jnâneñ karuna / yayâ sañshayâteñ
 samula chheduna / samyaka darshanopâya karma yoga jâna / kariñ anush-
 thâna nishkâma buddhyâ || Chitsadânandalahar.

CHAPTER V (PANCHAMODHYAYAH)

SYNOPSIS—There are two kinds of Sannyasa (renunciation) mentioned in the Shastras. One of them is the Chaturthashrama (the fourth stage of life) and the other is the Karmyatya (the giving up of work with motives). Both imply desirelessness¹ (Jneyah sa mitya sannyasi yo na dveshti na kānkshati—V 3). An Ashrama Sannyasi who has worldly desires (Kamana) is a slur on the Order to which he belongs and a Karmyatya Sannyasi who desires fruit without performing optional (Salama) duties is always miserable. Both the kinds of Sannyasa again cannot do without Karma Yoga (Sannyasastu Mahabaho duhkhamaptumayogatah—V 6). For those who take the holy orders without securing purification of mind by Karma Yoga as well as those who abandon work with motives and at the same time neglect the necessary duties or do not dedicate them to the Personal God as sacrifice have no chances of acquiring practical Knowledge of the Self and Freedom. It is only the Sannyasi who is without desires and is equipped with Yoga who attains to Brahma without delay (Yoga yukto).

1 Of Sujna vicharashila adhikartri joi alash ke sannyasa etale shuntra karmano sannyasa to kndipri pani sambhavatoja mathi sannyasa to m tra minasila thal shake—Deleted

munirbrahma nachirenâdhigachchhati V 6). After realizing the Self (*Jnânena tu V. 16 and Vîditâtmanah-V 26*), he, by constant study of Brahma within and without ('*Tadbuddhayah samadarshinah*' *V.17-18* and '*Antahsukho'ntarârâmah*' *V. 24*) and dispassion ('*Bâhyasparsheshu na teshu ramate budhah*' *V 21-22* and '*Kâmakrodha vîyuktânâm*' *V 26*), conquering, even in this world, the delusion which produces rebirth (*Iharva tairjital sargo V 19*), rests in Brahma (*Brahmam sthitah V 20*) before his release from the body (*Prâk sharira vimokshanât V. 23*), by the Grace of the Saguna Brahma, Who is just and merciful as well as free from taint (*Nirdosham hi samam Brahma tasmât V 19*), and enjoys the Brahmic Bliss both before and after death (*Abhito Brahma nirvânam vartate V 26*).

O Lord of Vaikuntha ! O Thou Generous Master !, Who art ever ready to accept all the actions offered to Thee disinterestedly by Thy loving votaries, and to give them in return Purification of Heart, Knowledge of the Self and Eternal Peace. Thou art, O Friend of Mankind !, not only the Enjoyer of all sacrifices and penances, but the enjoyment itself and the enjoyment's object too O Glorious Eternity !, of all the ephemeral tenements of mortal beings, human body is undoubtedly the acquisition of rare good fortune Much more rare¹ and

1 Of Durlabho mînusho deho dehinîm kshînîbhinguran / trîpi durlabham manye Vaikunthapuyadarshnam // Shri Bhâgavata, XI.2.29

Durlabham yatra me vai taddevângriha hetulam / mînushatvam munulatuvatvam mahî purusha sâñshayah // Vinela Okudâmani

Durlabha mînusha jîvama tay iñtabhi durlabha kala lîtek i jineñfty iñtabhi durlabha sânta sâm igamî vyarthi jîneñ Hrîbhrâtrivincî // Vâmana Panîta

blessed is that human life which enjoys the sight and talk of the Saints who are beloved of Thee. For hast not Thou told Uddhava very often in Shri Bhagavata that neither the practice of Yoga nor the performance of sacrifices penances gifts and other righteous acts nor the study of the Vedas nor the making of pilgrimages etc arrests Thy favourable attention as much as the association with Thy Saints! Be pleased therefore O Guardian and Ruler of this Universe! to favour us with the holy company of Thy Saints so that we may lie down at their Feet and learn how to sacrifice actions to Thee and get our hearts purified as well as how to sing Thy Glories which have a special saving power!

After describing the Path of Knowledge (*Jnana Yoga*) in the last Chapter Shri Krishna tells Arjuna at the end that actions do not fetter him who offers them as sacrifice to the Personal God (*Yogasanyasta karmāṇam*) and then exhorts him to stand up and fight (*Yogamātish-thottishtha*). When Arjuna heard this he remembered the words *tasya karyam na vidyate* (he has nothing to do) uttered by the Master in III 17 but forgot that they referred to the Perfect Man. Thus thinking erroneously that he was being given instructions which conflicted with each other he puts the following question —

जर्जुन उवाच—स यास कर्मपा दृष्टा पुनर्योग च राससि ।
यद्वेष्य पतयोरेकं तस्मे ग्रूहि सुनिश्चितम् ॥ १ ॥

Oh Krishna! Thou praisest renunciation of actions and also Yoga (the disinterested offering of them as sacrifice). Tell me decisively which one of the two is superior.

Here, Arjuna means¹ to say that, when in one breath Shri Krishna praises (*shañśasi*) renunciation and pursuit of actions (*sannyāsam karmanām punaryogancha*) for, without doing action, there can be no offering it is impossible for him to carry out His instructions. If He were, therefore, to make sure and ask him to do any one of the two, which He may deem better (*yachchhreya etayorekam tanme bruhī sumischitam*), he would be able to obey His orders. Shri Krishna understood at once that Arjuna was wrongly applying² to himself, who was a mere Seeker of Knowledge, the words which He spoke in connection with the state of a Perfect Jnāni. But, as He saw that Arjuna did not still comprehend the true meaning of renunciation of actions, He first tells him, in the next verse, that both Renunciation and Karma Yoga are necessary for Salvation.

श्रीमद्भागवत् नुवाच संन्यासः कर्मयोगश्च निःशेयसकरात्मुभौ ।
तयोरस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

“Renunciation and Karma Yoga both lead to Supreme Bliss; but, of the two, Karma Yoga is superior to renunciation of action.”

If one wishes to secure the Highest Bliss, which is Freedom³ or Salvation, he has need of both Renunciation

1 Of ‘Nirāshayata chittitma’ yeneñ / sanny īśa bohilī Tuñ īñ Krishneñ / ‘chhitvainam īñishyam yogam’ jeneñ vachaneñ / karmānushth īna up ide shisi // Tārī dohineñ eka īmāryūñ īnushtihini / nū karave ji Shri Krishnū purna / tārī dohūñ mīji shreyah sādhana / teñchi jīna sīñga īmhā // Oṁ-
sadānandalahari

2 Cf Mi tyāsa bohilōñ karma tyāga / hīñ pākva jyīchī jnāna yoga / hīñ jyāñīsa yīśa karmī yoga / bohilōñ // Yathārthadipikā

3 Of īpaleñ pākma lāly īna / agī Arjunī i molsha jāñi / tyī molshīchīñ pi aptisa kīraṇa / sannyāsa īni karmāḥi // Yathārthadipikā

To mīlane gī Kuntī sūtā / he sanny īśa yoga vichīritiñ / molshañ ut
tattvatā / donlu hoñti // Jnānesvarī

and Action (*sannyasah karmayogascha mihshreyasakara vubhau*) But it must be understood that Karma Yoga or the doing of disinterested actions and offering them to the Personal God as sacrifice is better than renouncing actions altogether (*tayostu karmasannyasut karmayoge vishishyate*) Arjuna however did not seem to be prepared to accept this view as Renunciation has been universally¹ acknowledged to be superior to Action Shri Krishna therefore pointing out to him in the next verse that true Renunciation is in Karma Yoga itself establishes the superiority of the latter

देय स नित्यसन्यासी यो न देहि न कालति ।
निर्दृष्टो हि मदागादो सुख वधानमुच्यते ॥ ३ ॥

" Be he known as eternal renouncer who has no aversion and no desire; for O Mighty armed!, he who is free from the pairs of opposites is easily released from bonds

One who is the same in joy and sorrow success and failure heat and cold and such other pairs of opposites (*nirdandto*) is to be known as (*jneyah*) a true Renouncer (*nitya sannyasi*) He has no desire for good objects (*na lankshati*) and no aversion for bad ones (*na dveshti*) and yet he does everything that falls to his lot and offers it as sacrifice to the Personal God as is evident³ from the statement that he is easily freed from

1 Of Aiseñ krisna yl shlokñi boliñ / parantu eti eñ Partha si a mal / Mi karmal u i thora mal / sannyasa sarva sammati // Samajoni hñ Arjunichi bhava / karma yoñieñ Devidhdeva / sannyasa i uni ataeva / shreshtha karma yoga mhanato ya shlokñi // Yatharhadipik

2 Of Tarhiñ j n. meniñ akala i / hñ karma yoga pñjala / jñsi ziva striyañ blliñ / toy a taranl // Taiseñ sur a ra pñbije / tarí sobop bi chbi dekhije / yeneñ sannyeñaphali labije / anayñseñ // Jn nrshari

3 Of Hñ banbhp suni sutato / yl varuniñ Ishvari / karme samarpito / als bhav itba d vito / Shri Krishna // Yatharthadipik :

bondage (*sukham bandhât pramuchyate*) Thus, by avoiding the fruit of action, he secures Renunciation in Karma Yoga. The appellation 'Mahâbâho' (Mighty-armed) is used specially to convey the idea that Arjuna would be able to accomplish this Renunciation with ease. Now, a Karma Yogi is said to be superior¹ to an ordinary Renouncer (*Âshrama Sannyâsi*²), because the former can secure true Renunciation (*Kâmyatyâga Sannyâsa*) by giving up likes and dislikes, but the latter, if his mind is impure, has no opportunity of doing actions and offering them to the Personal God for the necessary purification. Arjuna had nothing to say against this explanation, but, as he was still averse to fight, he thought to himself 'why should both Renunciation (*Sannyâsa*) and Karma Yoga be deemed indispensable for obtaining Salvation, when each of the Sânkhya and Yoga Paths is able to produce the same result independently of the other ?' Shri Krishna, therefore, describes the relation of the Sânkhya and Yoga to each other, in the next two verses

सांख्योगौ पृथग्वालाः प्रवर्द्धति न पंडिताः ।
एकमप्य॥स्थितः सञ्चयुभयोर्विद्वते फलम् ॥ ४ ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

1 Cf Evam karma yogî sannyâsa / sâdhe mhanuni karma yogâsa / purva shlokîñ Mi Jagannivâsa / shreshtha mhanoni boliloñ // Ani karma yogâ vâñchuni / ashuddhatâ asatâñ maniñ / vyartha sannyâsa mhanoni / karmayogi sannyâsi hâ thora // *Yathârthatadipikâ*

2 Cf A life which is well-ordered from beginning to end—that is what is implied in the phrase, 'the Four Âshramas'. Two of them—viz., the life of the student and the life of the householder—these form the Pravritti Mârga of the individual. The two later stages—the life of the Vînaprastha and that of the Sannyâsi—these are the stages of withdrawal from the world, and may be said to represent the Nivritti Mârga in the life of the individual—*The Four Ashramas by Mrs. Besant*

Children not Sages, speak of Sankhya and Yoga as
 (itath) distinct ; he who is duly established in one
 obtains the fruit of both. The goal which is
 reached by the Sankhyas, is also attained by the
 Yogins; he sees (truly) who sees Sankhya and
 Yoga as one.'

It is the Ignorant Man or the new scholar who talks
 Sankhya and Yoga as two Paths (*h k h i y o g a n g r u t i s*
h i t h) but the Sage (*p u r u s h*) who grows perfect in
 either of them (*k m a p i s t h i t h s a m y i g*) does not think
 so (*z f r a z d n t*) so he actually enjoys the fruit of both
 : *J i l a s i d d h i* (*s u k h i r h i t e p l a l a m*). The place¹ o
 position thus won by the Sankhyas or the followers of
 the Sankhya Path (*y a s u h i c h p r a p a t i s t h l a m*) is also
 gained by the Yogins or the followers of the Yoga Path
 (*s a d h u r u p a g a m*, etc). Therefore the real² peer is the man
 who sees these two (i.e. Sankhya and Yoga) as one (*l a m*
v u k h i a c h a v e g u c h i s a h p a s h v a t t i s i p a s h y a t i). Sankhya³
 implies the idea of numeration i.e. the counting forth
 or separating the Self from the elements. When one
 has realized⁴ the Self in this way—for there is no other
 method for that purpose—he may obtain Perfection

and Freedom either by continuing the same Sâṅkhyâ system and seeing¹ everything in the Self, as waves in the ocean, or by practising the Yoga, i.e., the inhibition of the functions of the mind by means of the Ashtâṅgas (eight parts), Yama, Niyama and others Arjuna thought that, in the same way, Karma Yoga and Sannyâsa (*renunciation*) might also be independent of each other in securing Freedom Shri Krishna tells him, in the next verse, that he has erred in his surmise

संत्यासस्तु महावाहो दुःखमासुभयोगातः ।
योगाखुको मुनिर्बहु नचिरेण॥धिगच्छति ॥ ६ ॥

“Renunciation, O Mighty-armed !, is hard to reach without Yoga ; the thoughtful renoucer, equipped with Yoga, attains Brahma without delay.”

As stated in the two preceding verses, he, who sees Sâṅkhyâ and Yoga as different Paths, is blind, and he alone, who sees them as one, sees with clear eyes. For, one, who pursues well either of the two, attains to the fruit of both, viz., Perfection of Knowledge. The case of Sannyâsa (*renunciation*) and Karma Yoga is, however, otherwise. There are two kinds of Sannyâsa. The first and the most important of them is the ‘Kâmyâ² Tyâga’, or the giving up of actions with motives. The second is the ‘Chatusthâshrama’, or the Fourth Stage of Life, in which the top-knot and the sacred thread

, 1 Of Evam kalaleñ itma tattva / teñchi Brahma sârvâtmatva / tyâ chitsamudriñ jadatva / tarañg ikâreñ || Aisâ sâṅkhyâ shîstrîchâ anubhava / heñchi Vedântâcheñ vaibhava / yî Giteñtachi Devâdhideva / trayodashîdhyâñuta varnila || ‘Ya evam vetti purusham .. na sa bhuyo’ bhujâyate’ (BG XIII 23) — *Yathârthatadipihâ*

2 Of Kâmyânâm kâmanâm nyâsam sannyâsam kavayo viduh—
B G XVIII 2.

are discarded (*Shikṣa sūtra 13.1*). For both it is essential to do the necessary duties of their different castes and stages of life (*Varta and Ashrama*) and to avoid the optional (*Sākhīma*) ones as even an Ashramī Sannyasi has got to do something and be desireless (*sunyadastu dūtū mā pṛitumayegatāḥ*). In the same way the Karma Yogi has also to shun motives like the Ashramī Sannyasi and to work disinterestedly for the purification of his mind. Therefore, the thoughtful man (*nirvih*) who carefully avoids work with motives and faithfully practises the Karma Yogi (*yogajukta*) goes straightway to Brahman (*Brahma rachirend dhig et Hati*) by the help of the Vedas and the Preceptor. Arjuna was not satisfied that Sannyasa and Karma Yogi were not, like Sankhya and Yoga independent of each other but that both of them were necessary for obtaining Salvation. He wished however to know how a Karma Yogi who had realized the Self could enjoy Living Freedom (*Jīvanmukti*) when he was actually engaged in actions as he seemed to forget all that he had heard on the subject in the previous discourses. Shri Krishna therefore tells us once more the different ways in which the Yogins keep themselves aloof from the fetters of action. In the next verse He

¹ Cf. Bhāṣya Kāma tr. 1. svālumī/karaṇī/purāṇī sunyayā
Bhāṣya / dīkṣātā vīra tāpītā Ashramī / bhi lākshālātaya
kānayācchātī // Nīya Bīla karneś kāraṇī / tāpī tāpī kāmī / thā
Bīla / nātha karney / bādīla tāpī sunyā / pati / karma yoga chī
kāraṇī kāmī / I ramī thālāmīyātī / jo karma yoga kāraṇī tāpī / An
kāmī tāpī sunyātā kāraṇī jātī / Karma yoga kāraṇī tāpī tāpī /
I sati urhad pīkā

Samparīka sunyātā kādīpī pāna thālākālātā nāthī chī yogī to
rātāvōjā pād chīle arhītī yogī tāna sunyātā bānātā nāthī tāle jo
kāraṇī yuktā hoyntī ja sunyātātālātā shake chīhe—Deccani

² Cf. Naī jānayātā saṅkalpo yōgī bhāṣati Lākshāna—B G VI 2

deals with the Yogi, who sees the Brahma or essence in everything, as thread in a piece of cloth.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेति यः ।

सर्वभूतात्मभूतात्मा कुर्वन्वपि न लिप्यते ॥ ७ ॥

"The Yoga-equipped, the pure-hearted, the self-ruled the sense-subdued, the Self of all beings and matter, though acting, is not tainted."

This is a description of a Perfect Jnâni, whose Reason has been thoroughly purified (*vishuddhâtmâ*) by the faithful performance of the Karma Yoga (*yoga¹ yukto*), and the bridle of whose Mind, which is under the control of the charioteer of Reason (*vijitâtmâ²*), is able to restrain the horses of his Senses (*jitendriyah*), because he realizes that he is the Self³ or essence of all the Individual Souls, their bodies, as well as of the five principal elements, of which they are composed, i.e., in short, he identifies himself with all spirit and matter (*sarvabhutâtmabhatutâtmâ*). Such a⁴ man is not at all touched

1 Cf Shastrija kuma teñ phalarahit / teñchi Ishvararpna kumneñ
mischita / tayiteñ nîma yoga mâmijata / teneñ vukta jo purusha nse //
Chitsadânandalahari

2 Cf Âtmânâm rathnam viddhi indriy ìm hîvanîhur—*Shruti*

3 Cf Evam 'nîva bhut' shabdêñ suva deha / 'îtma' shabdêñ jîvamîtri-
chi mîhsandehi / punhi 'bhut' shabdêñ prachinmahîbhuta samuhî / dusariy়
'âtm' shabdêñ jada pata tantu îtmâ chaitanya // *Yathârthaâdyâ*

Jaiseñ sîmudriñ lavana nî pade / tîvñi vegaleñ tîpa ivide / maga hoye
sindhuchi evadeñ / mile tevhîñ // Tuseñ sâñkârprum kîdhileñ / jeyâcheñ
manu chaitanya jile / teneñ ekadeshiye pîti ty ipileñ / lokatiayi //
Jñînesvari

4 Cf Etale jada chetanâdi saiva padârthamîñ je eka îtmî chhe te
rupaja jeno âtmî thru—*Dinedî*

5 Cf Evam jadâjada âtmasvarupachi dekhatu / aisî jnâni to loka
dushtyâ karî karîtu / to svadrishtyî kâñhîñchî na karîtu / na hmpatu
karîneñ karunî // *Chitsadânandalahari*

To karî karîtu kâñhî / âpnuñ akartî niseñ jtri na sambhîh / to shaua
karîneñ jari châhî / tari karunibî hmpatu nase // *Yathârthaâdyâ*

by the taint of actions (*Lau manap na hipyate*) even if he does not care to observe that he is not the doer at the time of performing them for to him the whole Universe with his own body and actions is nothing but the Self. Sri Krishna now tells Arjuna in the next two verses how one who has realized the Self but has not reached Perfection watches that he is actionless when actions are being done.

'य ग्रन्थिररोमीति तु चो मने । तत्परित् ।
य एव दृष्ट्य एव इष्ट्य इव वा इव वा इव वा ॥ ८ ॥
अस्य परिचयं तु उपरिषद्यात् ।
शक्तियापादिभ्यां च यत्तत इति धारयत् ॥ ९ ॥

The attuned essence knower thinks I am doing nothing at all in seeing hearing touching smelling eating moving sleeping breathing talking letting go grasping opening or closing the eye etc; he holds that the senses deal with the sense objects.

One who has realized the Self (*tat tu iti*) and who is duly engaged in constant study of the Self (*yuktatvā*) but who has not yet attained to Perfection like the Yogi spoken of in the last verse remembers (*mamjeti*) that he is actionless (*nām a kincit karomiti*) and thinks, by means of his Reason that he does nothing when the

various operations¹ of the organs of perception, action and life-breaths, such as those of seeing (*pashyan*) hearing (*shruvan*), touching (*sparsan*), smelling (*gighran*), eating (*ashtan*), walking (*gacchhan*), slumbering (*suptan*), breathing (*sharan*) in and out, speaking (*pralapan*), throwing out excretions (*vishyan*), etc., giving and taking things with the hands (*grihan*) and opening and shutting eyes (*unmishanniyahan*), are going on. How, then, does all this happen? The conviction of his Reason is (*dhurayan*), that this is nothing but the play of the senses amidst their objects (*indriyāndriyartheshu vartanta iti*), e.g., the eyes indulge in forms, the ears in words, and so on. Those, who have no Knowledge of the Self, believe that they themselves do everything and are, therefore, fettered by the chains of action. In the next two verses, Shri Krishna mentions the way in

of action, which is not popularly quoted in the Great Word the *Mahābhāgavata*, of the Gita. What is the work to be done is not to be determined by the individual choice, nor is he right to the action and the reason of claim to the fruit the Great Word of the Gita, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yogi. It is practically superseded at a subsequent stage. No, the Gita goes on to affirm emphatically that the man is not the doer of the action; it is Prakriti, it is Nature, it is the great Force with its three modes of action that works through him and he must learn to see that it is not he who does the work — *Lectures on the Gita by Babu Aurobindo Ghose*

1 Of Chakshur ida jñānendriyān I stan / vig̃di karmendriyān karuna / prañidi vāyu bhedēn k. rūpa / bōya vartanā jñānyasi // Tari netrān rupa-
tān delkhata / shrawanān snibda nikiti / trachī sparshiteśūjīna / gandha
ghetā ghrāneśūjīna / Rūpanendriyān ashana kariti / he pancha
jñānendriyānche vy pūra māchita / śūtān karmendriyānche itnamabbuta /
svachitta pūryesū // Tari, char meñ karitise gumanā / vichenu shabd īchenī
japana / pūryup isthīchenī visuga jana / kri graham hastēñ karuni // He
karmendriya panchakālēche vy ip̃tra / 'shivasin' he pīnapanchakālēche
vyāpāra / taiscēni nāgī, kurma, krikala, devadatta eura / pancha prakāra
dhamanjaya ho // Chitsadanandalahari,

which the Seekers of Knowledge (*Jijndsu*) are freed from bondage

प्रलभ्याधाय कर्माणि सग त्यक्त्वा फर्पेति य ।
 लिप्यते न स पापेन प्रयत्निवाससा ॥ १० ॥
 कायेन मनसा तु च पैवलैरितिपैरपि ।
 योगिन एम तु रंति सग त्यक्त्वात्मनुद्धये ॥ ११ ॥

¹ He, who abandons attachment and performs actions offering them to Brahma is untainted by sin as a lotus leaf by the waters. The Yogins, abandoning attachment perform actions for self purification with the body the mind, the reason and the senses held aloof

The Seeker of Knowledge (*yoginah or Jijndsu*), who does his duties¹ disinterestedly (*karmāṇi sangam tyaktvā karoti yah*) and dedicates them to the Saguna Brahman or Personal God (*Brahmanyāddhaya*) in conformity with the Bhāgavata Dharma already referred to in the Commentary is unstained by this sin (*lipyate na sa pāpena*) in the form of merit (for even merit setters if not duly offered is sacrifice to God) as the lotus leaf is unmarred by the waters (*padmapatramivambhasā*) in which it appears. The duties he performs without attachment for the purification of his heart (*yoginah karma kurvanti sangam tyaktvātmaśuddhaye*) are divided

1 Cf Taisīl hukileñ vaidikeñ Larmel karuna / nīrapelsha kari jo
 Brabindrpana / to na llmpe jīla pāpeñ karuna / tebi khuna astase //
 Pīpūpunyātmakeñ jīla Larmel asti / teßblū na llmpe jīna sarr rthi / jarbi
 padma patrīvari udakī ghāstī / ishadgati llmpe nī klī // Cf Itmad nanda
lahari

2 Cf Punyātmakeñ pāpeñ svargī yelje / pāptmakeñ pīpeñ naraki
 jīje / ma... Māteñ jeneñ pāvje / teñ sbuddha punya// *Jnanesvara*
 Suvarnāchī tarī bedi / taisīl punyābī bandha ghādi / evam punyābī
 pāpachī ughādi / he goshti hote bhāvārtheñ // *Iathart adīpikā*

into four¹ classes Ist, those with the body (*kâyena*), such as bathing and prayers (*Snâna Sandhyâ*), 2nd, those with mind (*manasâ*), such as meditation of God (*Bhagavaddhyâna*), 3rd, those with the reason (*buddhyâ*), such as ascertainment of the truth that the Love of God alone secures Knowledge and Freedom, and 4th, those with the senses² (*indriyaih*), such as hearing and celebrating God's Name The senses of the Karma Yogi are called 'kevalaih' (free) in the text, because, though they are naturally prone to the sense-objects, they turn off from them to this disinterested sacrifice In the next verse, Shri Krishna distinguishes these Jijnâsu Karma Yogins from the worldly men, who do similar actions with desire of fruit and are fettered by them

युक्तः कर्मफलं व्यक्त्वा शांतिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निवन्ध्यते ॥ १२ ॥

"The Yoga-equipped, abandoning the fruit of actions, attains to everlasting Peace; the non-equipped, led on by desire, attached to fruit, is firmly bound."

The Lover, who offers as sacrifice all his actions to

1 Cf Kîyeñ karuni karma / snânasandhyâdi svadhârma / manekaruni
uttama / Bhagavaddhyâna // Bhagavadbajaneñchi moksha hoy / ityâdi
buddhichâ nischaya / kîñ tyâchî piasâdeñchi advaya / jnâna siddhi // Yâ
vegalîñ indriyeñ hi karuni / karmeñ kariti tiñ kevala mhanomî / indriyâñsa
kevala shabda lîunî / bolela yâ bhîveñ // Kîñ rajogunâchiñ indriyeñ / tiñ
sahaja vâsanâmayeñ / tyâñta nishkâma Bhagavadarpana nischayeñ /
pravartati tiñ kevaleñ mhanâvîñ // Shravâna kirtanâdi karma / Bhagavat-
priti nimitta jo dharma / ghade indriyâñteñ uttama / teñ kaimâ kevala
indriyeñ ghadatase // *Xathâithadipikâ.*

2 Cf Gheiñ gheiñ mîze vâche / goda nîma Vithobâcheñ // Tum-
hi ghyâre dole sukha / pahâ Vithobâcheñ mukha // Tumhi âikhâre kâna /
mâzyâ Vithobâche guna // Manâ tetheñ dhâñva gheyeñ / râheñ Vithobâche
pâyeñ // Tukhâ mhane jivâ / nako soduñ yâ Keshavâ ji

the Personal God and who has no desire of fruit (*karma phalam tyakt a*) is said to be *Yuktah* (Yoga-equipped) He gains endless Peace which means Freedom or Salvation (*shantimāpnoti naś thikim*) On the other hand one who has no Love of God (*ayuktah*) who is ever impelled by desire (*kāmakarera*) and who seeks a fruit from works (*phale sakto*) is tied down by action (*nibidhyate*) Now, a doubt arose in the mind of Arjuna, i.e. how an imperfect Yogi can regard himself as actionless (*akarta*) especially when the senses of themselves are unable to do any action without the help of Reason? Shri Krishna answers the query in the following verse

सप्तमाणि मनसा भन्यस्यास्ते सुख वरी ।

न पद्मे पुरे देही नैव कुपत वार्यन् ॥ १३ ॥

The embodied Self the Master of his Reason renouncing all actions together with the mind dwells at ease within His City of Nine Gates neither acting nor causing to act

This is a reply to a question not about the Perfect

1 Of Yuktajo Ishvarauq na kari na Karti / īpan ten phala nāpēkshata //
C/ deadanānī lalāhari

Ishvarai karneū arpi bl ita / saiva tuk ini phal il virakta / to Ishvarai
vojili jil gil yukt / to mhan ivi // lati rihad pika

2 Of Mohsharupa je ki shanti / te id na! bthskl jina earrithi lu //
C/ ihad nandalaha !

3 Of To Ishvararpana karma na karutu / īpanitefchi nān phaleu
ichebhbitu / phalchli k rane karma fchar tu / isakta hotu phalchli thil //
C/ ih ad nanlala/ari

Tadviparita ayukta / karmen karunt phalin usalta / to han lha payato
ablakta / Arjan ! // I II rt/ adipika

4 Of Atid buddhisa akartritva tyache / Lale / tevh / akartritva ty si
ph le / pari joñ buddhi tunmiyatni / na vale / toñ to janai na mhanave
akurti // Valali tath pi tyl buddhiv Ichuni / karma na ghado Indriya
vargenuchi karuni // buddhisa Lartritva yataruni / ligalei tevbil kals
akarta // lati rihad pika

Jnâni, who sees the Brahma in everything, nor about the Karma Yogi, who does not possess any practical Knowledge of the Self, but it is about him, who has realized the Self and whose Reason has not yet become steady. Just as all the transactions of the world are done with the eye-sight when it is enlightened by the light of the sun, or an iron bar moves when it comes in proximity with a loadstone, so do the senses operate through the influence of the mind. The Initiate (*dehi* or *Sâdhaka*), who experiences¹, by means of his Reason (*vashî*), that he is separate from the mind itself, which moves the senses to action (*sarva karmâni manasâ sannyasya*), sits God-like in the body with nine² gates (*âste sukham navadvâre pure*)—seven in the head (the eyes, ears, nostrils and mouth), and two in the trunk (anal and urinary for excretions) and avoids doing anything or causing anything to be done (*naiva kurvan na kârayan*). Now, it occurred to Arjuna that, although the Master was all along impressing upon his mind that the Soul was actionless, yet, the popular³

1 *Of* Yâ lâgiñ mânâsaha / vegalû indriyeñ âni deha / vegale vishvya
vegaleñ karma mîhsaudeha / âpani ukutâ buddhineñ mbane // Sarva karmeñ
mânâsahita / sannyâsunî aisiñ tyâgumi nischita / na kari karavi sukheñ
atyanta / navadvîrapurî vase shlokâitha aisi // *Yathârthađipikâ*

2 *Of* Tari navadvâra jeñ pura ase / tyâche thâiñ hâ vasatu ase /
navadvâleñ mastakiñ sapta ase / doni ase adhodvâreñ // *Chitsadânanda-
lakar*

Doni dole, dona kâna, dona nâkapudyâ, toñda, mutiendriya, va guda
hû shariirâchhû nau dvâleñ kriñvâ daravâje samajatâta —*Gitâ, alasya*

Chakshu, shrotra, nâsâ, e dvandva tathâ vâni e sâta, uparânta pâyu
ane upastha e navadvâravâla —*Dvivedi*

3 *Of* Âni pâhatâñ loka vyavahâra / sarva karavito Ishvara / tâtpurya
na kaloni idhâra / yâsa Vedîchâhi mînti // *Yathârthađipikâ*

Tari Shruti Smriti aiseñ bolati / Ishvara karavitâ jîva kartâ bolati / taru
teñ kâya asatya Lalshmipati / sînga majapratî yathâtathyeyu //

belief was that God did everything directly or indirectly and that it was supported by the Shrutis and Smritis Shri Krishna explains the mystery in the two following verses

न कर्तृत्वं न कर्माणि लोकाभ्यु सृजति प्रभु ।
न कर्मपादं न रोगं स्वमावस्थु न पतते ॥ १८ ॥
नादत्ते पञ्चित्पापं न चैव लुप्त विभु ।
अपानेनावृतं गानं तेन मुद्घति जातव ॥ १९ ॥

"The Lord does not produce amongst men the notion

I do this nor actions, nor the connection of action and fruit but it is Nature only that works (Again) the Lord receives neither the sin nor the merit of any one Knowledge is enveloped by Ignorance with which mankind are deluded

When the Shriti says that God causes them alone to do pious deeds whom He wishes to take to heaven and makes such persons only to commit sin as He intends to condemn to hell it means He is in the position of the sun who guides the footsteps of both those who follow the right path as well as of those who follow the wrong one Therefore Shri Krishna says in the first of these two verses that He does not put forth (*srijati*) in this world (*lokasya*) the idea of agency (*kartritvam*) nor deeds (*karmāṇi*) nor does He link action with its fruit (*Karmaphala sañyogam*) but that actions take place

Shruti—Esha hyeva adhu karma Lirayati yamebhyo lokebhyo unni
shas | Esha u eva adhu karma kīrayati tam yamebhyo lokebhyo dho-
ninishate ||

Smriti—ijnojanuramisho yam tmanah sukhadukkhayoh | Ishvara
prerito gṛihel et svargam vishrabramavat ||

Also Shriti Smriti avayēñ bolati | ni loka prasiddhi hi ase sary rthi ||
Chitrad randalahari

1 Cf. Īpana kartā mhanuni / m ni karmenī karuni / heu kartritva īni
karma donbi / jīvi lokānchin nasati nirmita Ishvareñ || 1st/ arthatdipii :

naturally, according to the inherent tendencies of previous lives (*svabhâvastu¹ pravartate*) These tendencies depend upon the company or association one secures If a man, born with evil tendencies, happens to fall in good company in this life, he may not be able to show much improvement now, but, he is sure to create new tendencies (*Sañskâras²*), which would make him thoroughly virtuous in his next life What is, then, the use of God? The answer given is, that He is still their '*Prabhuh*' (Overlord) God is not merely Nirguna Brahma, but He is Nirguna Brahma *plus* Mâyâ. He resembles the sun, therefore, only in His capacity of Nirguna Brahma, but His other constituent Mâyâ, whose nature is that of the Kalpavriksha, enables His Worshippers to obtain whatever they desire (*Ye yathâ*

1 Cf *Svabhâva mbanaje sañskâra / chittâsa zombalé je je vilâra / te te sañskâra prakâra / kârma sañkâlpa karaviti // Tadanurupa buddhichyâ nis- chayeñ / karmiñ pravartati indriyeñ / evam sañskâra yogeñ svayeñ / karmiñ loka pravartati // Jyâsa jaisi sañgati / tyâchi taisi sañskâra gati / satsaṅge bnalî houni mâtutî / dushta hoto duhsaṅgeñ // Yathârthatadipilâ*

Brahma akriya chhatîñ sakriya bhâse chhe teno nishkarsha kahe chhe ke svabhâvamûtraja e badhi piavritti karâve chhe, Brahma nahi Svabhâva etale Mâyâ, Avidyâ ityâdi nîme vyavahâram prakriti teju e badhâni karti chhe—*Dvivedi*

2 Cf To understand that, we must first try to get hold of the idea that is conveyed by the Sanskrit word '*Sañskâra*', which can be rendered very nearly into English by calling it *inherent tendency* Using the simile of a lake for the mind, it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but leaves a mark behind or a future possibility of the rising of similar waves on it Whatever may be its nature, this mark of the possibility of the waves reappearing, is what is called '*Sañskâra*' Every work that we do, even to every movement of the body, every thought that we think, leaves such an impression on the mind-stuff What I am just at this moment is the effect of the sum-total of all the impressions that have been left in my mind by each and all the works that I have done in my past life—*Sivâmî Vatclânanda*

Mim praptidvintu t' nstall m i thajdmyaham—BG IV 11)
 He becomes thus the guide on the Path of Knowledge or Love of those who knowing Him to be the Omnipotent Master of the Universe and the Fountain of Justice and Mercy offer as sacrifice all their actions done without desire of fruit. In the second verse He explains the reason why He does not become the cause of actions and so forth viz. that in that case He will have to accept the sin as well as merit of the whole world for if one were to cause somebody to do mischief and quietly enjoy the fun he would certainly be held responsible for the act. The Lord therefore does not cause anyone to do good or bad deed (*addite / issachit pspam na chit a sruvitam*). The meaning and force of the word *Lilith* here is similar to that of '*Prabhu*' in the preceding verse. Because although He takes on Himself the sin or merit of no man He is the Omnipotent Lord of the Universe (*Vishnu*) for He leads in the right direction all who worship Him and request Him to point out to them the true path.

O how strange says³ Prahlādī are Thy doings that Thou shouldst seem to be partial although Thou art the Soul of all and hast an equal regard for all. Thou art so skillful having brought into manifestation the world in the playfulness of Thy incomprehensible

1. *if Je Ty/na karmer amaspli / sei Tuñ samartha Jagatpati / pravartatvi brajaa mati / eukhavargi bta iti aisevi // 1A bhuktes bh jati / ty sei talicha to Vishvapati / anmargi pravartani aslgati / de.a ave // 1atharthali 121*

2. *Eif sukrita na karvi Ishvara / tathapi to vibha mahanajo sa martha thora / je bhunjati tyā istam sūkara / tyā bsth sukrita karavicha to // 1 si jo jisevi yasa mi_ati / kalpatrikaba tisevi phala do tyāspriati / a mālighi Mālighi gā Ja atpriati / mhanauj mhanauj su amartha sakritachī karavito // 1atharthadiplikī*

Yoga-Mâyâ. Thou art loving towards Thy Lovers and becomest their celestial tree, that knows not to refuse anybody's prayer." If He were to do favour unasked, he would be considered partial (*Vishama*). If he were to force it upon anyone for his ultimate good, against his immediate wishes, He would be called cruel (*Nirdaya*) His nature of the Kalpavriksha, which means Divine Justice and Mercy, renders Him, therefore, entirely blameless (*Nirdosha*¹). If one asks why God creates the Universe at all, the reply² is, that He is unable to prevent the flow of Mâyâ, which is His 'Power', and which is as eternal as Brahma itself This does not, in any way, detract from His Glory, but, on the other hand, adds to it, for nobody would ever think of finding fault with a hero, because he cannot destroy his own heroism. Here, a doubt³ arose in the mind of Arjuna, *viz.*, that when the inherent tendencies could affect only the mind, and not the Individual Soul, who was actionless, 'where was the occasion for the proof of the self-evident fact that God, the Universal Soul, was quite aloof from actions?' This is solved, in the latter half of the second verse, by saying that it was necessary, because the rope of the Knowledge, that the

1 Cf Vaishamya naighrunyena sîpekshatvât—*Brahma Sutra*

2 Cf Yâchâ aisâ parihâra / lîñ anâdi jîva anâdi Ishvara / vishva
srishṭi sthitî sañhâra / pravâha hâhi anâdi // Brahmbija mâyâ añkura / tyî
mâyechâ hâ sarva pasara / bija nâse tarî hebi prakâra / na hotâñ râhati //
Brahma Ishvarâcheñi svasvarupa / mâyâ sâmarthyâcheñi rupa / hîñ donhi
nâshuñi shake aisâ pratâpa / nase Ishvariñ // Svasvarupa svasâmarthya hîñ
donhiñ / tyâcheñi tyâchâneñi na nâshave mhanom / yâ sâmarthyâchyî
nyunatveñ karuni / shreshthatva tyâchyâ svarupâsa âni sâmarthyâsa //
Yathârthatadipnikâ

3 Cf Jivâtenchi karma kartritva naghade / teñi keñvi lâge Ishvarâkade /
aiseñ asonhi lâñ bolaneñ pade / kartritva parihâriñ Ishvarâchyâ //
Yathârthatadipnikâ.

Self is actionless and that action is a myth is enveloped by the serpent of Ignorance (*ajnānenavritam jnanam*) and all creatures¹ are deluded (*tena mukhyanti jantaval*) by the notion that they are the doers of actions which have properly speaking no real existence. In the next verse Shri Krishna describes the Knowledge which dispels this Ignorance.

ज्ञानेन तु तदज्ञानं येषां नाशेतमात्मनः ।
ते पामादित्यवर्जानं प्रकारायति तत्परम् ॥ १६ ॥

¹ But, as for those whose Ignorance has been destroyed by the Knowledge of the Self to them such Knowledge like the sun reveals the Truth in everything.

First² of all one has to acquire a practical Knowledge of the Self which dispels his Ignorance or Nescience (*jnanena tu tadajnanam yesham nashitamatmanah*) as to who he is. Then this Knowledge enables him to realize that the whole Universe is the Self or Brahma (*prakāshayati³ tatparam*) just as the light of the sun (*ādityavat*) enables us to understand that mirage is nothing but the rays of the sun. The simile of the sun is therefore not to be taken literally here for if the Self is regarded as something splendid and shining

1 Cf Jantu etale je janma marana shila chhe te arth t bhutamatra — Drishti

Jananashila te jantu mbanijati / virai virai janma maraneñ je pavati / svavarupaten kad pi nenati / sañśarin ati bhramalepane ॥ Cf itsad nanaalalari

2 Cf Yil lign prathama / atmā na kale hi phite bhrama / tevhañ hoyo adhama / prapanche Brahma mbanoni // Yatharthadipika

3 Cf Prakāshayati tatparam mbanoni / yā para shabdeñ karuni / Jagatprakāshakatva y vachanu / suchavileñ // Drishtanta dityachil / tyasa parama mrigajal bh sa jo navhe acha / ha mukhyartha suchavi Krishna vach / atid gaon rtha ava_he yil pudhen // Yatharthadipika

like the sun, we take for granted that He is perceptible by the senses, which is contrary to our experience, as well as to the description given of Him in the Vedas, which say distinctly that there is nothing in the world with which He may be compared. This Knowledge of the Self, even when it is acquired, cannot be preserved without constant study. Shri Krishna, therefore, relates, in the next verse, how the Initiate meditates on it for the purpose of securing Perfection.

तदुक्तं असादामात्मानिष्ठालभूयमः ।
गच्छत्पुनर्विद्वा नाननिवृत्तमभ्यः ॥ २५ ॥

"Those who meditate on it with their Reason, those who seek it with all attention, those who are blended with it, those who stay on it, go from whence there is no return, having their sins destroyed by Knowledge."

There are five principal stages of the quality of Sattva, of which the Mind is composed. The first is called *Antahkarana*², which is the original state of mind and may be rendered in English by the word Consciousness or Heart. Faith is nothing but an index of it, as it depends upon what every man feels himself to be (*Sattvamurupā sarvasya shraddhā bhavati Bharata—B G XVII 3*). The second is *Manas* or Mind

1 Of Nirvāṇa upam antarūm eba hetu drishtīnti varjita—*Shruti*

2 Of Ātmasphurana antarūm / heu antahkarana // Ātmā chaitanya / karuni / chetavi ittrānū jadīnū mahanom / chitta yī nīnven svajjanū / sattvavitti varnū // Buddhi kari nischaya / mana saikulpa nikalpa kalpanāmṛya—*Kathāntardipu*

According to the definition given by Shri Shankaracharya in his *Viveka Chudamani*, the Mind, Buddhi, Ahankāra and Chitta are the four handmaids of Antahkarana, the quality of Mind is to doubt, that of Buddhi is to ascertain, Chitta retains or keeps, while Ahankāra expresses its self-consciousness or shows 'I-am-ness'—*Laheri*.

proper which is the wavering state or the state in which it is unable to decide anything one way or the other. The third is *Buddhi* or Reason which is the determining state. The fourth named *Chitta* or Attention¹ is the state in which the Mind directs itself to the object determined by Reason. The fifth and the last is *Ahaatma* or Egoism in which state the Mind pervades the whole body with which it identifies itself. Therefore when Shri Krishna says in this verse that the Jnânis meditate on it (Knowledge) with their *Buddhi*² or Reason (*tad Buddhyajah*) He means they employ the determining faculty 1st in hearing regularly the lectures of the Preceptor (*Stra manam*) 2nd in deliberating day and night on what they hear (*Mananam*) and 3rd in passing not a moment without thinking of the Self (*Avididhâsanam*). By *tad Chittam* is meant that they direct their *Chitta* or Attention to the Self or Essence which is in the objects in this world just as one sees water in the waves. When their *Buddhi* and *Chitta* reach the state of Perfection they merge in the Self alone and do not observe any of the forms of the Mâyâ as the person who dips himself in water sees the water only without waves. They are then said to be *tamishthih*³. But this is possible only

1 *Chitta* is also called Conscience. *Vid. commentary B C III 4*

2 Cf. I 15 shravans C ruruukheshi jhil ii / transm kovala budhichya
vibh 251 / nillibhyasa k tanell bii gal 7/b ddiiteebi // 3ath rtha
d/ ka.

3 Cf. Tad tva'nah yilebabdehi karun / suci arvii e labitl tra // kin
j chittachchi vrit i / tis h ne pratyakshibhi / jwda m'rib sphure sphurit /
chittay rapiechi // II 1 ananya ekatitkira / kil jalatuperi chi patinei
tarai gokara / tra alnt dieo i nirvik ra / chittanyach vte jadajaga
sirvabi // 3ath rtha lipili?

4 Cf. Ais1 tyatireka s Ishâtkara / kin ud 111 Lad de int nam / pih
to tarati viluchuni nusatei / tra / nusatit / si R // Tais n tm evropin

to those, who constantly meditate on Knowledge (*tadbuddhayah*), and there can be no meditation without a firm belief that Knowledge of the Self is the only means to cross over the ocean of grief. This idea is expressed in the text by the word ‘*tatparāyanāḥ*¹’, which means that they depend on Knowledge as their only stay or support. Those, who become perfect in this way, burn by Knowledge (*jñāna nirdhuta*) all their ‘*kalmashāḥ*’, i.e., both sin and merit ‘*Sanchita*’ by Attunement or *Chitta-Chaitanya Yoga* and ‘*Kriyamāṇa*’ by the Knowledge that the Self is actionless (*Akartātmatva bodha*)—and, after enjoying the pleasures and suffering the pain allotted to them by Prārabdha, go², on the death of their physical bodies, to a place from which there is no turning back (*gachchhantyapunarāvrittīm*). In the next verse, Shri Krishna describes the way, in which these Jnānis live till the period of death, after they have attained to Perfection.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पर्फिताः समदर्शीनः ॥ १८ ॥

“The Sages perceive the same in a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and the lowest outcaste.”

A Brahmana, who is well versed in the Vedas and

chitta / tadākāra houni atyanta / māyā vikāra kāññhū tyāñta na dekhe //
Buddhi, chitta, yā dasheteñ pāve / tevhāñ teñ tannishtha mhanāveñ / tevhāñ
teñ aiseñ jānāveñ / kīñ sthitī bānali tayāsa // *Yathārthatadipikā*

1 Cf Tannishthatva bāne tarī / kīñ manana nīdīdhyāsana kari / taricha
manana nīdīdhyāsana ghade jarī / jnānachu vāte tāraka // Teñ jnānachu tāraka
mhanoni nischaya / jyāñsa jnānāchā aīsā parama āshraya / tyāñsa mhane
Paiamātmā advaya / tatparāyana mhanoni // *Yathārthatadipikā*.

2 Cf Aisi visheshvneñ jayāñ yati prati / te apunarāvrittiteñ pīvatī /
jetha punhā deha navhe te mukti / jāna sarvārthīñ pāvatāti // *Ohitsadā-nandalahari*.

Shastras and who is at the same time very humble (*vidid vinnaya sampanne Brdhmane*) is thought to be the best amongst men and a Shvipaka or an outcaste of the lowest class (*shevadkucha*) the worst of them. In the same way a cow (*gir i*) is regarded as the best of animals a dog (*shuni chaita*) the worst and an elephant (*hastini*) the largest of them. Now if anyone were to paint pictures of all these men and animals with colours of earth on a mud wall the same tongue that would name differently each of the five pictures would confess that they were all nothing but earth. Just so the Sages realize Brahma in all the objects around them by the same Reason which enables them to distinguish the various forms. To see Brahma in objects is Knowledge and to deal with them is Action. In the latter case therefore one has to take notice of the different forms of objects. The same body, for instance, has nine portals but we put morsels of food in the mouth only and not in any other gateway. So also we throw spittle in a spitting pot and we take our meals in a dining plate and not *ice versa* although we know for certain that both the vessels are made of one and the same material. Thus, the Sages (*panditih*) knowing full well the best and the worst of things see all as one Brahma (*samadarshinah*²).

1 Cf. Brahma sarvatra sumina / h a pihaneñ yl nifva jnana / tyasi
varaneñ bhi karma jna / tetbeñ varan : lipo yathiyogya // YA
tyanebhi donbi rit / yetbeñ eubavri Sri pati / kii uttamudhama janani
p bat / samadarshi sama Brahma // Lat/ rtta lipi:

— Cf. On one occasion when Shankaracharya was returning with his disciples from his bath in the sacred Gau there appeared near them Shiva Himself in the guise of a Chindilla, with the object of testing how firm and sincere the faith of Shankaracharya was in the philosophic conviction of the oneness of the Great Spiritual Reality constituting the universe. His disciples of course asked the Chindilla to move away from their holy Guru and strangely enough the Chindilla put to the Brahmin who directly ordered him

In the next verse, Shri Krishna tells that they enjoy Living-Freedom (*Jivanmukti*¹).

इहैव तैर्जितः सर्वां येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

“ Even here, those have conquered rebirths, whose mind rests in equability; they rest in Brahma through the Brahma, who is blameless and equitable.”

In the first half of this verse, it is said that these Sages, whose mind dwells in sameness (*yeshām sāmye sthitam manah*), i.e., who see Brahma in everything good and bad, as stated in the preceding verse, overcome in this very world, while their bodies are still alive, the delusion, that matter has real existence, which produces rebirths² (*taivatān jītah sargo*), and enjoy what is called Living-

with authority to move away, a puzzling question thus — Annamayād-
nunamayam hyathavā chaitanyameva chaitanyit / Dvijavara durikaitum
vīnchchhasi kīm tatrā me bhuhi // On listening to this question of the
Chāndāla, who so cunningly wished to know whether it was the food-made
body that had to be removed to a distance from another food-made body
or whether it was the all-pervading principle of consciousness that had to be
moved away from another such principle of consciousness, Shankarīchārya
at once understood that Chāndāla to be a really wise seer and fell at his feet,
declaring emphatically at the same time his own faith in the oneness of
Reality and in the spiritual equality of all embodied beings of all sorts and
conditions — *Hindu Philosophy of Conduct by M. Rangāchārya*

1 Cf Dehāpūtā nantareñ videhamultī / teñi jnānācheñ phala bohloñ
tujapratī / ātīñ prīabdheñ deha asatīñ jivanmukti / jnāna phala tujapratī
sāñgena // *Chitsadānandalahari*

2 Cf Agīl aisi samadarshi jnām / yā lokañcha hā deha jivanta n̄som /
punhī janma hoyā jyī bhrameñ karuni / tāhīñ to jīñkālī // Jalatañgiga
chitsīgara / bhinna n̄satī mīshī hārī / hā sāmya jnāna prakāra / bīnatīñ
jadabhrama sūrga maga kāñchī? // *Yathārthatadipikā*

Teñhīñ samadarshi pñnditiñ jīna / bhalokīñ deheñ jivanta asatīñchī
purna / jñtileñ teñhīñ janmamarana / sarga jyā līguna mhanijata //
Chitsadānandalahari

Freedom (*Jinmukti*) In the second half we are told that they are at rest in Brahmi (*Brahmam te sthithi*) by the Grace of the Saguna Brahmi (*tasmat*) Who is just and merciful and not partial and cruel (*nirdosham hi s mam Prahma*). The word *tasmat*¹ means here 'from' or 'through Him' and not therefore because without securing His Favour all effort prove useless. Shri Krishna mentions in the next verse the distinguishing marks of those who thus become free even in this life, by serving the Saguna Brahmi.

न प्रवृत्तिय वाय नामि देवाय चापि रम् ।
स्मितु देवामूर्तो ग्रहयित्रायणि दिग्न ॥ २० ॥

He whose Reason is steady who is undeluded who knows Brahma and who rests in Brahma does not rejoice on obtaining what is agreeable nor grieve on obtaining what is disagreeable

When his previous Karma (*Prarabdha*) forces him to enjoy anything pleasant he does not at all exult nor does he lose heart when anything unpleasant comes to pass for, he desires nothing as sense objects have no real existence in his estimation. Owing to the inherent tendencies of previous lives however his Reason is able to distinguish objects which give pleasure from those which cause pain. But as it has already become steady (*sthira buddhih*) and enjoys the pure happiness of Brahma without being deluded (*asammudhah*) even in

1 Cf. Na jolatih Tyacce puya / kariti ko lko i upaya / moksha narlo
hoti apuya / uplyn para / Jeii sudha anisama / minunt seviti shabala
Brahma / Lalite i jiva imiktipada para ia / jes purvidhili varnilei /
Utaridhili yil bi well karuni / inhanato jes inhanato nirdoshi sama
inhanoti / tsumit inhanajo ty pasuni / te Brahmanti sthitih inhanaji
Brahmali thitalo // Jati irthadipika

2 Cf. Mi dol aisi bhrnti / yeunl na karli mudha tyuehi ma i / inhanoni
blnali aisi e biti / tarl harsha vishada rabita to // Jatkarthadipika

dream, by the notion that he is the body, it is never over-glad on attaining joy, nor over-sad on encountering grief (*na prahrishyet priyam¹ prâpya nodvijet prâpya châpriyam*). Such is the Knower of Brahma (*Brahmavit*) who rests in Brahma (*Brahman sthitah²*), that is, whose Reason realizes Brahma in the whole Universe. Now, as Arjuna seemed anxious to know how his own Reason would be steady in the manner described, Shri Krishna suggests the necessary means in the next verse

वाद्यसपर्विष्वसकात्मा विद्यात्मनि यत्खुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमङ्गते ॥ २१ ॥

“ He who finds that joy in the Self, which he does in the external objects, casting off attachment and having his Reason merged in Brahma by Yoga, enjoys Eternal Bliss ”

The verse is to be construed in this way. *Bâhya sparsheshu yatsukham / vindatyâtmam tatsukham / asaktâtmâ sa Brahmayoga yuktâtmâ sukham / akshayyamashnute //* When the senses come in contact with their objects, the enjoyment, which results, produces pleasure, but it is inevitably followed by the pain of separation. The Seeker of Freedom, therefore, whose Reason is attuned

Nididhyâsanâchyâ paripâkeñi kaiuna / viparita bhâvanâi upa nâshona / gelâ yâ lâgiñi asam̄mudha jâna / tyâvarî purna Brahmavettâ to // Chitsañ-nandalalari

1 Cf Prârabdheñi karunî / priya padârtha pâvuni / harsha na mânî manuñi / vâsanârahita // Prâpta hotâñi apîya / ghîbarâ na hoyâ / vâsanâ râhita nihsañibhaya / mana jayâcheñi // Yathârthatdipikâ

Tari mrigajalâcheni pureñi / jaiseñi na lotje kâñi girivaleñi / taisâ shubhâ-shubhuñi na vikale / pâtalâñi jo // Jnâneshvare

Lîhai budbudeñi karuna / harshavishhâda kâya hoyâ jalâ lâguna / kiñ jvîlâ visphuliñgiñ hutâshana / kiñvâ tapana svakiranuñ // Chitsadânandala-
kari

2 Cf Aisâ Brahmavettâ / tochi Brahmâ thâralâ gâ ! tattvatâ / kiñ jadiñ prapanchiñ Brahma sattâ / ughadi dispe jyâchyâ buddhisa // Yathârthatdipikâ

(*Brahma yogayuktihim*) is unattached to sense objects (*asikdim*) because he knows for certain that they ultimately cause pain. But this is possible only when one is able to realize in the Self (*vindaty Itmanī*) that pleasure (*yatsukham*) which he finds in the external objects (*bhāya sparsheshu*). Such a Soul attains to Perfection and enjoys everlasting happiness (*sukham akshayyamashru*). It must be clearly understood that if by renouncing sense objects one were to miss pleasure nobody in the world would care for renunciation. The saint who finds the same pleasure which he derived from external objects, intact in the Self and loses only the concomitant pain. For this reason Shri Krishna says in the next verse that a thoughtful man does not indulge in sense-objects.

ये हि सदैव ना भोगा दुःखयो य एव ते ।
आप्यनन्दत् प्राप्तेय न तेषु भ्रमते पुरु ॥ २२ ॥

1 Cf To iei hanishunya jo puruha aeo / tasya Brahmicha thilī sam dhi
aao // Chitrad as dolakari.

2 Cf Tasm jell sukha bhya vishayebh itari / tei smayebhachchha aha
antark / asefii no to baravijepari / antik titko vishayebh // Jataththa
dipika

3 Tasm smaraka upali / jetai spanapibh phlvalei / teyū¹
visaya albi / albdale / singboi kal // Ja meskari

3 Cf Indriyei kartal jell avijai / tasya vishayebh sparsa
mhanijai // Chitrad sandalaha !

4 Cf Brahma yogen yulta buddhi / tyanchi bound te pīrati siddhi
jyā siddhibhā sāmriddhi / akshayya sukhachchha // 2a korthadij ik?

Na parame-hyam na mithili irishnyam na alryabbaumam na
r alhlparyam / na y gredidura ugarbhato vā M yarpitātmebhchhati
Maitiniar t—SA 1 Dhaga ato

Yache a kām sukh m o * yachebh divyam ni hitukham / tishn
kehaya sukhmayalte kalam nār anti sh lash mat lim // Mat ibh trata.

5 Cf Jarī vishaya titkisbh suktachi jivei / tarī valrdaya kondsabi na
yetek / eram sukhachchha sukbh smattvih ayat II, jitei / tei duhkhachchha //
Jatathadij ik

"The enjoyments born of contact are, indeed, wombs of pain ; they begin and end. (Hence), O Kaunteya (Son of Kunti) !, a Wise Man does not seek pleasure in them."

The pleasures, which are produced by the contact of senses with their objects (*ye hi sañsparshajâ bhogâ*), are always accompanied by pain and are, therefore, regarded as the sources of misery (*duhkha yonaya eva te*). They have a beginning as well as an end (*âdyanta-vantah*), and are sure to cause grief in all their stages¹. In the first place, there is the trouble of securing the sense-objects. Then, there is the anxiety of retaining them and, lastly, when they are lost, there is the pain of separation. That is why a Wise Man (*budhah*) considers them to be but the quickening wombs which breed sorrows, and takes no pleasure in them (*na teshu ramate*). Now, it occurred to Arjuna that, although this way of reasoning was sound enough to satisfy any sensible man, it was not possible to avoid enjoyment of pleasures, when, owing to inherent tendencies, the wind of Desire, assisted by its well-armed companion Anger, would extinguish the light of Discrimination. Shri Krishna, therefore, tells him, in the next verse, that one, who boldly faces the brunt of Desire and Anger, tastes the happiness of Freedom even before death.

1 Cf Jyâñsa âdi jyâñsa anta / te duhkheñ deticha nischita / âdi saduhkha kîñ atyanta / âyâseñ upajati vishaya bhoga te // Bhoga nâhiñ upajalâ / toñcha ichchheneñ talamaluñ lâgalâ / bhogântiñ viyoga ghadalâ / tevhâñ mâguti padalâ kupâñta duhkhâchyâ // *Yathârthatdipikâ*

Mhanauni vishaya bhogiñ jeñ sukha / teñ sîdyâñtachi jâna duhkha / pari kâi karitu murkha / teñ na sevitîñ na sare // *Jnânesvari*

Adâvantechayannâsti vartimâne'pitattathâ—*Gaudapâdâchârya*.

Evam bhuta vartamâna bhavishya lâhiñ / vishaya duhkhâ detigâ sakali // *Chitsadânandalahari*.

रातोनीदैव य मोहु प्राप्त शरीरविमोहुपात् ।
पामपोषोऽव धेग स युत्स स चुक्षी नर ॥२३॥

" He, who is attuned and able to bear the agitations produced from desire and anger is a happy man, even in this world before he is liberated from the body

One who pierces the spear of Discrimination into the hearts of Desire and Anger and endures their impulses (*staknoti yah sodhuri kdmakrodhodhblavam tegam* for a moment setting aside all attachment to sense objects with the courage received from his attuned Reason (*sajuktah*²) enjoys the Bliss of Freedom (*sa sukhit narah*) even in this world (*thau a*) before casting off the mortal coil (*prak shirira vimokshandit*) Shri Krishna describes the Living Freedom⁴ of this Jnāni in the next three verses

यौऽत सुर्योऽतपापामन्यातव्योतिरेष य ।
स योगी प्रत्यनियाण प्रलभ्यते अधिगच्छति ॥ २४ ॥
लभते प्रत्यनियाणमृत्युं क्षीणात्मणा ।
उत्तमं यतात्मान सर्वभूतद्विते रता ॥ २५ ॥
पामपोषवियुक्ताना यतीना यत्त्वेतसाम् ।
अभितो प्रत्यनिर्दिण यतते पिदितात्मनाम् ॥ २६ ॥

" The Jnāni (Yogi), who finds his joy within who rejoices in the essence of things, who is himself the

1 Cf Agāl dharātā dbaruni jalai/jo kīmī krohīlcho vega asoi/ na dharī rishbaya bhog-achhi asoi/ to sukhi tochi jīvanmuktabhi// Tatharthadipikā

2 Cf Agāl mhanesi dharjyā dhurya/konichā kardvā shhranya/tari svarupibh chitts chitomaya/ aisi yuktis houni jo sosuli shake sukhi tochi Tatharthadipikā

3 Cf hū olliylvari sharira/moksha sukha pivechi joint nara/ teii sharira soianyb nī purvibeha satvara/sukha pive// Tatharthadipikā

4 Cf Jo kamakrosha vera/sosunibhi na set chhi ldi ya bhoga/tyāchā bā muktipramāṅga/bolela lālā tili shlokibhi // Tatharthadipikā

inner light, becoming Brahma, attains to the Brahmic Bliss. The Jnânis (*Rishayah*), whose stain has been effaced, division dead, Reason attuned by study and dispassion and heart intent upon the welfare of all beings, obtain the Brahmic Bliss. The Brahmic Bliss is on both sides (of death) to those Yatis (*Âshrama Sannyâsis* or *Kâmya Tyâgi Sannyâsis*), who have Knowledge of the Self, who are free from desire and anger, and whose attention is won over (to Brahma)."

One, who enjoys happiness within himself, is '*antahsukhah*¹' When he is able to indulge in the same Bliss, which lies concealed in external objects, he is '*antarârâmah*²'. He realizes the ocean of Brahma in the waves of the senses and their objects. He, who believes that the latter really exist, is attached to them and is called '*bahirârâmah*' (rejoicing in external objects) The '*antarârâmah*' also sees the cloth or ornament of the senses and sense-objects, like the '*bahirârâmah*', but believes it to be a delusion and is attached only to the thread or gold of the Self, which pervades it. Now, when the Jnâni is said to experience such happiness, a doubt is likely to arise that he must be separate from it, which is cleared by saying that he is himself the inner light (*antarjyotireva*), that is, the true light that reveals light as well as darkness in this world. As gold holds and reveals the ornaments and water holds and reveals the waves, so does the Soul hold and reveal the Universe. Gold, water and the Soul are, therefore,

1 Cf Agâ ! jyâcheñ chitta antarmukha / tyâlâ antariñcha bâne sukha /
to mhanâvâ antahsukha / Arjunâ gâ ! || Yathârthatdipikâ

2 Cf To mhanâvâ antarâlâma / kñi antariñcha jo rame âtmâlâma /
mhanaje vushaya ânu indriya grâma / yâ jada tarâñgiñi dekhe chitsamudra ||
Yathârthatdipikâ.

the 'antarjyoti' of the ornaments the waves and the Universe respectively. The Jñâni (Yogi) who is himself 'antarjyoti', gains such (*tat-tat*) experience as is described by the words, 'antahsukha ntardramah'. He becomes Brahma (*Brahmabhuata*) in this very life before his release from the body. He has however in the form of Jiva or the reflection of the Universal Soul to enjoy pleasures and suffer pain which are the fruits of his actions in past lives when the appointed time (*Prârddha bhoga² Lâla*) arrives but as soon as the period of punishment is over he is again free to enjoy the privileges of Brahma. This apparent change of the states of Bondage and Freedom continues till the death of his physical body. Then all his merit and sin consisting of Sanchita kriyamâni and Prârabdhâ being fully exhausted (*Ishina kalmashih³*) he obtains the Brahmic⁴ Bliss (*Brahma murtidnam adhigacchhati* and *labhante Brahma rûp-dnam*) finally so as never to miss it again. It is by constant study and dispassion (*yatatmanah*) alone after receiving knowledge of the Self from the Preceptor that the Reason of Jñânis becomes steady and their duality is entirely gone (*rishayah chhinnad aidhi*). They then engage themselves

1 Cf. Tâti mhanâja tâti / kîl antahsukha antarâkâma subanomî varnilâ jasî / tâta jâli to irjana nîti / kîl antarjyotiha jo svayen // *Yatharthadipâlî*

2 Cf. prârddha bhoga kala / pratiibimbayukta buddhi jala / boya tyâgta dalam la / die ghandi eka pratiibimbachî // Râjaputra ekâra mîr / ânîkâ se pîtyâche mândivari / to gîrbhûst alugatîn utari / mânî li varuni kalana eka dandârtha // Yatbî nyâvelli hundi kari / mûgutîn gho mândivari / tâla bhornkâla surâli P r meshvarî / punâl ekâra bho / bhogun // *Yatharthadipâlî*

3 Cf. Nischî jitashich. jo Brahma bhûta / tebhî Brahma nûrûpa nîchibîta / pâvati houni atyaanta / kshîna kalmasha mhan je kînî hotlu prârabdha // *Yatharthadipâlî*

4 Cf. Brahmalâlvan Brahmapyjeti—Shîrti

in the Salvation of mankind by preaching to them the Paths of Love and Knowledge (*sarvabhūtahite ratāḥ*¹). Lastly, however, it is said that those, who have realized the Self (*viditātmanām*) by sacrificing disinterested actions to the Personal God (*Yatinām*², who may or may not be *Āshrama Sannyāsis*), who are without (that is, able³ to bear) desire and anger (*kāmakudhavyuktānām*), and whose attention is diverted from external objects to Brahma (*yatachetasām*⁴), enjoy the Brahmic Bliss before as well as after death (*abhitō*⁵ *Brahma mrvānam vartate*). Why, then, was Arjuna told, in the preceding verse, that the Jñānis obtain the Brahmic Bliss after paying the full debt of Prārabdha (*kshina kalmashāḥ*)? Because, whatever the Jīvanmukta seems to do and feel is a reality to the Ignorant people,

1 Cf Yā aishā sarvabhuta hitiñ rata / mhanaje te jagaduddhāraka Jagadguru || *Yathārthadīpikā*

2 Cf Yati shabdeñ sannyāsi nischita / pari te doñ prakārīñche—*Yathārthadīpikā*

3 Cf Shañoti sodhum—*B.G V 23.*

Kāma krodha tyāgile mhanāveñ tari / kiñ tyānche vega sosuñ shake jari / kiñ vega dāviti atyanta pari / hā vasha navhe tayāñlā || *Yathārthadīpikā*

4 Cf Agā ! ātmajnāneñ urati Janalādīka sagale / pvrantu prārabdha-drumaphala vinā bhoga na gale / mhanoni Shri Rāmā charama tanu joñ jitase / krishvatvāteñ kāmādīka anudinīñ pāvatase || *Yogavāsishthasāra by Shri Vāmana Pandita.*

Tari udakarupa chitta / nicha sthulāsi dhāñive nischita / mhanoni mhane yatachitta / te agā || *Yathārthadīpikā*

5 Cf Te deha aatāñ nasatāñ videhi / Brahma sabāhīñ varte yāñsi || *Chitsadānandalahari*

Jivanta aso athavā maro gātia / Brahmīñ nirvāna tyāñsa ubhayatra / kiñ upādhi uralā piārabdha bhogāyāsa mātra / tohi Brahmachi samajela hā bhāva || Prārabdha āni tyāchā bhoga / sukhaduhkhi āni tyāchā sañyoga / Brahmachi sarvahi hā anvaya samādhī yoga / bānanēñ navhe lāya Brahma nirvāna || Deha padalyā upai / heñhi nase mhanoni yā pari / deha tyāgāche avasarīñ / Brahmīñ nirvāna māgeñ boliloñ || *Yathārthadīpikā.*

although to him the Prarabdha its enjoyments and sufferings and their attachment are all nothing but Brahma 'Deliverance , says Deussen, is not effected by the knowledge of the Ātman but this knowledge is itself already deliverance He who knows himself as the Ātman has thereby recognised the world of plurality and the desire occasioned by plurality to be an illusion, which can no longer lead him astray His body is no longer his body, his actions no longer his actions, whether he still continues to live and to act or not is, like everything else a matter of indifference But the semblance of empirical knowledge persists and it is a consequence of this that deliverance appears to be first attained in all its completeness after the dissolution of the body He may safely be said therefore to have the Brahmic Bliss (*Brahma nirvanam*) everywhere whether his body is alive or dead (*abhito*) This point is touched distinctly by Keshava Swāmi and Tukūrama Mahāraja in their description of a Jivanmukta¹ The former philosopher remarks² that a Jivanmukta's Sanchita is reduced to ashes by the fire of his Knowledge his Kriyamana becomes fruitless, like the enjoyment of a woman who is sterile and his Prarabdha alone remains till his death but for the observation of the people The latter says³

1 Cf Bibya na delbo delabya darshana / antariś nūhi vishaya
apburana / debische na d kbe dehapana / jivanmukta lakshana yā
nāīva // Elāku// Dhāgarala

2 Cf Joñāna'ei vritilha sanchita dagdha zileñ / vandhyā tillsavata
teñ kriyamana geleñ // Prarabdha shesha uraleñ jananischayāñ / advaita
bodhapada nischaya purna zileñ //

3 Cf Prarabdha Kriyamāna / bhakti sanchita nūhi sloa // Avaglo
Devacbi zileñ pāhiñ / bharonyāt antarabhiñ // Sittva raja tamā biddhi /
navhe Hari bhaktiś kadi // Khāye, bole, karī / ava hā tyuncho aīgīl Hari//
Deva bhaktapanas / Tuki mbane nūhiñ bbinaa //

"The Lover has got no Prârabdha, Kîiyamâna and Sanchita, for, to him everything in and out, is full of God. The Worshipper of God is not at all affected by the qualities of Sattva, Rajas and Tamas. It is God Who eats, talks and works through him. Lukâ says that God and His servant are not two entities but one." Now, in the next three verses, Shri Krishna mentions¹ the means of Prânâyâma, which some ignorant men adopt for self-restraint with the object of securing Salvation, and observes that they too may, in anticipation, be regarded as already saved, although, as a matter of fact, they obtain actual Freedom only when they know Him.

स्पर्शांकृत्वा वहिर्बाह्यांश्चकुञ्चैवांतरे भुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥ २७ ॥

यतेद्विषयमनोवुद्धिमुनिमोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः लदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शांतिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिपत्सु ब्रह्मविद्याया थोगशाखे श्रीकृष्णार्जुन संवादे
कर्मसन्ध्यासयोगो नाम पंचमोऽध्याय ॥

"Who shuts out the external contacts, whose sight is fixed between the eyebrows, whose upward and downward breaths, which flow between the nostrils, are made even ; that man, ever silently bent on deliverance, with sense, mind and reason restrained, and with no desire, fear and anger, is, indeed, free. He knowing Me, Who am the enjoyer

Dehasyâpi prapanchatvât prârabdhâvasthitih kutah / ajnâni jana
bodhârtham prârabdham valti vai Shruthi // Shankarâchârya.

1 Cf. Komi nasomî âtmajnâna / vasha kariti âpuleñ mana / mokshâchi
icchâbhâ dharuni sâdhana / kariti manojayâcheñ // Teh mokshâsa adhikâri /
mukta jâlecha mhanâve pañi / jânoni Mâteñ multi khari / pâvatila mhanato
yâ shlokâñ // Yathâitthadipikâ.

of sacrifice and worship¹, the Great Lord of all the worlds and the object of love of all beings attains Peace. Thus ends the Fifth Chapter, entitled 'The Yoga of the renunciation of action', in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavat Gitā².

In the first two verses the Prāṇayāma exercises used as means for getting Freedom (Moksha) are spoken of and, in the third it is declared that the result is achieved by Knowledge only. The senses³ and their objects are naturally outside but if they are remembered inside they would obstruct concentration. They are therefore to be excluded⁴ from the mind and the visual power is to be concentrated between the brows (sparshālrit vī bahūlī shyduschakshuscharantare bhrumoh) in the middle of the forehead exactly at the point where the nose begins by equalizing⁵ the inward and outward breaths moving within the nostrils (prāṇapānau

1 Sir Edwin Arnold translates the word tapasīmī in this way.

2 Cf. Bāhyendriya samadīva / bāhyachi tyā he vāmya / pari antarī
tāvīlī bhāvīm Loya / ekīrāechī // 3 a. harthadīplīka

Mhanunti he bāhyachi antī / te bāhernachi ghālāvo sārvārthīn / vishyā
kāra indriya vr̄tti / mahimādī boñ ne dīvya // Chitradānandalakshmi

3 Cf. Mhanoni bāhy uñ għallol bibrī / mhannejna chinti manibbitarīl,
aċċej karou doabī dole antarīl / līvī lobħi bhoñvay l-uchyā // Bhoñvayāl
varje, kapla / tyā dol bhoñvay neħha antarīl jei malbya ethala / tħethi
chakšurin īx-xu netru yugħol / Mhun iż-żekk faramha nissi kechi tħemni //
3 a. ha thadiplik

4 Cf. Tari prindipina rama karuni / mhannej purna reħakki v-lieħġuni /
muladħbari ugħieha kumbha dħarru / bhoñvayafita yoji drisħtieħ //
3 a. harthadīplīka

Prāṇeħbi urdhva għiñ āvaru / apidni adħbuxxistil buni / varati Loya
adħbuxxha konduni / bridiya stħānū zma rħabti // Chitradānandalakshmi.

To te bixxa ekkox tene bixxja räkkxi etalo para valdgħya priptu kar
ne chalsbuue bħruuna antarlam iż-żejj - Decreed

samau kritvā nāsābhyan tarachārināu). It is necessary to adjust the life-breaths, because the mind works through them. The Prānāyāmī who has Freedom for his goal (*moksha parāyanah*), who is ever silent (*sadāl muniḥ*) and who, controlling the Senses, Mind and Reason (*yatendriya manobuddhuh*), puts away Desire, Fear and Anger (*vigatechchhā bhaya krodhah*), may be regarded as liberated (*mukta eva sah*). For, one, whose heart is purified in this manner, is sure to acquire Knowledge of the Self and secure Freedom. It would be a mistake², however, to suppose the light of different colours, the clusters of stars and similar other phenomena, which the followers of this method happen to see in the course of their practice, to be the real Brahma, as the Shruti says³ that the Brahma has no form and it cannot be seen with the eye, but it is to be realized only by Shuddha Sattva or Pure Reason. In the 21st verse of Chapter VI of this Gītā also, Shri Krishna tells⁴ that the highest Bliss is beyond the pale of the senses, and is to be enjoyed by Reason only. Now, as there can be no Freedom without Knowledge (*Jnānādeva hi karvalyam*

1 Cf Sadā jo lāñi mauni / aisā mumukshu muni / agāl to mukta
mhanom / mānāvā // Kīñ sādhamiū aisiyā shuddha jālā / jnāna honārachi
tyālā / to jānoniyāñ Malā / mukti pāvela // Yathārthadīpikā.

2 Cf Liṅgadehīñi indriyeñ asati / tīñ sthula dehiñi golakiñ vasati /
tyāñta chakshurindriyāsa gavasati / jyotivikāra bubulānche // Konāsa
chakrañ disati / konāsa nakshatrānche ghosa bhāsati / konāsa ugicha disē
jyoti / hiravi piñvali nili ārakta shubhra // Teficha mhanati Brahma shuddha /
āpana Brahmadarshi prabuddha / tyā lakshāsa lakshiti mānīti siddha /
moksha āpanāteñ // Tyāñsa chakshu bhoñvayāñta / mhanatāñ vāte pramāna
atyanta / āni 'sa mukta eva' mhané Achyuta / tari moksha yā lakshenī mānīti
āpanā // Yathārthadīpikā

3 Cf. Na sadṛisham tishthati ivpamasya na chakshushā pashyati
kaschidēnam / hrīdāmanishā manasābbhikliptam ya enam viduste amritā
bhavanti // Na tatra chakshurgachchhati

4 Cf. Sukhamātyantikam yattad buddhugrāhyam atindriyam.

—*Brahma Sutra*) it is said in the last verse that after practising³ the exercises suggested for purification the Mumukshu knows Me (*jndit d Mdm*) Who am the Object of Love of all beings (*suhridam sar a bhutandm*), i.e. the Self and obtains Peace (*shantimrithchhati*). To one who acquires practical knowledge of the Self by Vidyatreka and who realizes by Anvaya that the non Self is also the Self there can be nothing in store but Pure Love and Tranquillity. When he becomes the Self of all he cannot help loving all and there is evidently no occasion whatever for any difference or breach of Peace. In calling Himself the Enjoyer of Sacrifice and Worship (*bhaktidram³ yajna tapasam*) and Overlord of every world (*sar alokamahesharam*) Shri Krishna implies that the Mumukshu does all the necessary duties disinterestedly and offers them as sacrifice to the Personal God to receive from Him in return the Knowledge and Freedom for which he is athirst, as the Prâṇâyâma exercises fail to satisfy him.

This is the conclusion of the Fifth Chapter which commenced with the question of Arjuna, viz. which of the two Sannyâsa and Karma is the better? Shri Krishna answered that to one who sought Freedom both were necessary but that Karma Yoga was better than the Sannyâsa in the shape of abandonment of

1 Cf Tari alâ jo kîñ je ayukta / to kâya jñanoal mukta hota / teibî
sâgîveñ ji yathârtha jñâhane Achyuta parivesha || Cf usad mandalakari

2 Cf Ag 1 to Atmatveñ jânoni Mâtseñ / pleva shântiteñ / Mî
jadi egaleñ jânoni tyâ Jadâteñ / avitmatveñ dekhatâñ leñâchi abhûti ||
Arjuna / shântisa heñâchi mala / Mî Mî jo surabhûta subrida kevala /
tochî Mî tyâchâhi ôtma nishkala / yâ jñâneñ abhûti pâtato || Yatârtha
d plk 4

3 Cf Yajna tapâchâ bhaktâ Mî yâvaranî / acharvileñ kîñ Matpri
tyârtha yajna tapî karao / Mâtseñ subrida Atmayâteñ jânoni / shânti /
pâtato || Yatârtha d plk 4

Karma, because, in the latter, one does not find the essential mark of Karma Yoga, viz., disinterested sacrifice, whereas, it is impossible to begin the former without possessing the principal qualification of a Sannyâsi, viz., desirelessness (*Jneyah sa mitya sannyâsi yo na dveshit na kânkshati V. 3*). The case with the Sâṅkhyâ of Kapila and the Yoga of Pâtanjali is, however, different, as the cultivator of any one of them plucks the golden fruit of both, viz., Perfection of Knowledge and Freedom. But, Sannyâsa is hard to win without Yoga (*Sannyâsastu duhkhamâptumayogatah V. 6*), and a Sannyâsi equipped with Yoga can alone swiftly merge in Brahma (*Yoga yukto munurbrahma nachurenâdhigachchhati V. 6*). The necessary rites and ceremonies he performs disinterestedly with his body, the divine meditation he does with his mind, the truths he ascertains with his reason regarding the easiest means of securing Freedom, and the Shravana-Kirtana he makes with his senses for Self-purification, being offered as sacrifice to the Personal God, are free from taint, as the lotus-leaf is unwet by water (*Brahmanyâdhâya karmâni..... âtmashuddhaye V. 10-II.*) Here, a question arises, viz., 'is it God¹ Who prompts him to do all this?' The reply is in the negative. God neither does anything nor causes anything to be done (*Na kartutvam srijati V. 14*), as is erroneously believed by some, for, He would thereby take upon Himself the sin and merit of all people (*Nâdaite kasyachitpâpam nachaiva sukritam V. 15*). Everything is wrought by Nature (*Svabhâvastu pra-*

¹ Cf Na prerakah sukridushkrityorjanasya Krishnah smascha sadayasya sahârjunasya / buddhipradîh sa cha padambujayornatasya Lalpadrumo vishamatapubhayorna tacya // Kâmana Pandita.

vartate—V 14), that is by the inherent tendencies of past lives which depend upon associations God is however the Overlord (*Prabhuh or Vibhuh*) of the Universe Who as Nirguna Brahma like the sun guides the foot steps of both right and wrong doers but leads to the right path those who recognising Him to be stainless (*Nirdosha*) worship Him and appeal to the nature of the Kalpavriksha He assumes as Saguna Brahma Through Him the Yoga-equipped (*Yoga yukto*) Sanyasis acquire Knowledge of the Self (*Jñānena tu tad ajnanam jeshām nāshitatmanah—V 16*) perceive the same in all things (*Samadarshinah*) enjoy, by means of (*Tadbuddhayah—V 17*) Hearing (*Shravanam*) Conning (*Mananam*) and Self contemplating (*Nididhyāsanam*) Living Freedom (*Nirdosham hi samam Brahma tasmad Brahmani te sthitah—V 19*) and obtain the Brahmic Bliss (*Labhante Brahma Nirvānam—V 25*) on the death of their physical body when their Prārabdha is fully exhausted (*Akṣina kalmashāḥ—V 23*) But as they see even the Prārabdha to be nothing but Brahma the Bliss is to them properly speaking on both sides of death (*Abhitoऽ Brahma nirānam vartate—V 26*) Even those who perform Prāṇāyāma exercises and concentrate the visual power for the control of their mind have to offer, as sacrifice disinterested actions to Him Who heeds the sacrifice and worship (*Bhaktaram yajna tapasām—V 29*) and Who is the Mighty Ruler of all worlds (*Sarvaloka maheshvaram or God of Gods*) before they can know Him,

1 Of Prārabdha mātraja vartamāna dehanā dhvānsa paryanta rabyuṣī etale te lehano dhvānsa thayā pachīl eja vyaktine navā dehano sambhava nathi. Āmayañine sarvathī panarjanmāldi ghatatāñi nathi pana jñāna thatāñi sāheja dehadhvānsa vini moksha sambhava nathi ema na jānāvan Kemake abantī mamatī tyajī eja moksha thai chukyo Pachīl prārabdhava shat sharijisthiti game tema vyavahārya tethi bldha nathi.—Deitedi

Who is the Lover (*Suhrida*) of all, that is, the Self (for, it is for the Love of the Self alone that one loves his body, wife, children, wealth and even God), and enter Peace (*Shāntimrichchhati*). As Arjuna, however, did not understand properly how a Karma Yogi secures inaction even in the action he does, Shri Krishna begins² the Sixth Chapter with the definition of a true Sannyâsi or Karma Yogi, in order to make the point clear to him.

1 *OJ. Jyâchyâ thâñi sushtu shobhana hridaya / tochi suhrida hâchi
mischrya / tari âpalâlî âtmâ avyaya / âvade nirmimitta survâñsa // Na kâlomi
âtmâ îpulâ / to deha mhanoni dehahî priya vâtalâ / stri dhanâdi pâhiye
tyâllâ / mhanoni tñhi suhrideñ vâtati // Yathârthatdipikâ.*

2 *OJ. Parantu karmiyogiyâsa / karmîcha sâdhe karma tyâga sunyâsa /
hî bhâva baravâ Arjunâsa / samajalâ nâhiñ // Mhanuni ârambhito
shashthâdhyâya—Yathârthatdipikâ.*

CHAPTER VI

(SHASHTHO DHYĀYAH)

SYNOPSIS—A Karma Yogi or true Sannyasi is one who performs the necessary duties (*kārjam karma*) disinterestedly (*Anishritah karma phalam*) for the purpose of offering them as sacrifice to the Personal God (*Yajnarthat*). When his Reason purified by this means is able to realize the Self by the help of the Preceptor (*Sadguru*) he practises Yoga for attaining Perfection. He is then called an Ārurukshuh which means one who wishes to be enthroned. The practice of Yoga consists of eight steps known as Ashtāngas. They are—(1) Yama or self-control (*Yata chittam—VI 10*) (2) Niyama or moral observances (*Aparigrahah—VI 10*) (3) Āsana or posture (*Nātayuchchhritam nātumicham chailajina kushottaram—VI 11*) (4) Prāṇāyāma or control of life-breaths (*Tatraikāgram manah krit a—VI 12*) (5) Dhyana or meditation (*Yunjddhōgam ātmavishuddhaye—VI 12*) (6) Dhārand or concentration (*Yukta āsita—VI 14*) (7) Prat�āhāra or abstraction (*Yato yato ntscharati manaschanchalamasthirum/tatatastato niyamyaitadatmanyeva vasham nayet || VI 26*) and (8) Samādhi or absorption (*Yaddā viniyntam chittam ātmannyeva avatishthathe—VI 18*). The main difficulties in the way of the Yogi are—(1)

Sleep (*Laya*) and (2) Outer attractions (*Vikshepa*). The former is avoided by moderation in food and exercise (*Yuktâhâra vihârasya*—VI. 17) and in sleeping and wakefulness (*Yukta svapnâvalodhasya*—VI. 17), and the latter by abstraction (*Pratyâhâra*), which step, however, is not necessary for one who, having the support of the Personal God Whom he worships (*Matparah*), is not disturbed by fancies (*Saṅkalpa*). Of the Worshippers of the Impersonal God (*Nurguna Brâhma*), some seek perfection by the *Vyatireka Yoga* (*Sukhena Brâhma saṅsparsham* VI 28) and others by the *Anvaya Yoga* (*Sarvatra samadarshanah* VI 29). The Worshipper of the Personal God (*Bhakta*), though always an *Anvaya Yogi*, never fails in *Yoga* (*Tasyâham na pranashyâmi*—VI. 30) and becomes perfect without efforts (*Sarvathâ vartamâno'pi sa yngi Mayi vartate* VI. 31). But the Worshipper of the Impersonal God (*Nirgunopâsaka*), even when he fails, suffers no loss (*Naiva nâmutra vinâshastasya vidyate* VI. 40) either here or in the next world. For, he goes to higher worlds after death, dwells there measureless years and is free to take birth again either in a rich family (*Shrimatâñgehe*—VI. 41) or in that of a *Yogi* (*Yoginâmeva* VI. 42), as he chooses. There, he gets all the facilities necessary to complete his course (*Purvâbhâyâsena tenaiva hrityate hyavasho'pisah* VI. 44) and to ensure his Salvation (*Yâti parâm gatim* VI. 45). Arjuna is, however, at the close of the discourse, advised to become a *Yogi Bhakta*, that is, a *Yogi* who is a Lover of the Personal God, as *Shri Krishna*

regards such a Yogi to be one who is the most attuned with Him of all those who attempt to make their Reason steady after Self realization (Sa Me yuktatamo matah—VI 47)

O Best of Beings ! O Thou Fountain of Justice and Mine of Mercy ! Who art endowed with every perfection and Who givest every kind of happiness sought by Thy Worshippers Be pleased O Kalpavriksha ! to give us Thy Unadulterated Love which is the easiest and best method of making the Reason steady after Self realization and of securing Thy Eternal Bliss and Companionship in Thy Supreme Abode The Worshippers of the Impersonal Brahma (Nirgunopāsakas) O Hari ! have to encounter many obstacles thrown on the Path of Knowledge by the Lesser Gods because they aspire to transcend the abode of the Gods and are forced to have recourse to the Ashtāṅga Yoga or the Yoga of the eight parts Thy Lovers however kick away¹ all obstacles having Thee for their Protector The Vishnu Purana (V 13 15) O God of Gods ! bears ample testimony to the fact that the Gopis whose righteous acts were wasted away by the profound and ecstatic joy produced by constantly thinking of Thee and whose various sins disappeared before the distress suffered by them from separation from Thee attained liberation without undergoing the worry of the rules of Yama and Niyama Save us too in the same way O Ocean of Compassion ! by simply repeating Thy Holy Names !

I Of Sakhi soyira svami Tuji Shesbhashai mhanuni subridbhava
 Turyacha thayisi / tayau rishiti Tuji janili nitya hosi shakena karuvi vighra
 honi tayili // Mahi vighna senapati mothamote, ta'anche shrim deuni
 palyavate / Hari chilatu mokshamargiu Tuzjai Je tayili na te badihi
 vighnaraje // *Brahmastut*

Freedom from likes and dislikes, which is the characteristic of a true Sannyâsi, being also the privilege of a Karma Yogi, the latter secures Sannyâsa (*renunciation*) without giving up action (*Karma*). In the following two verses¹, Shri Krishna explains this fact in very lucid terms for the satisfaction of Arjuna, who did not seem to grasp it thoroughly, though it was repeated several times in the previous discourses in one form or another.

श्रीभगवानुवाचः अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्यासीचयोगीचननिपत्तिर्वाक्रियः ॥१॥
यं सन्यासमितिप्राहुर्योगं तं विद्धि पांडव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

“He, who, independently of the fruit of actions, performs the actions which ought to be performed, is a Sannyâsi and a Yogi (too); neither he who lights not the (sacred) fire nor he who performs no acts. That which is called Sannyâsa, know, O Pândava (Son of Pandu) !, as Yoga; nobody becomes a Yogi, who has not renounced fancies which cause desire.”

One, who does his duty disinterestedly, is Sannyâsi and Yogi both² in one. For, he, who has desire of fruit,

1 Of Pana siddha vâta evi chhe ke vâstavika rite karmamâtrano tîkâga sambhavatoja natbi, tethi kârya etile jene avashya karyâvinâ châleja nahi tevâñ, prârabdhayoge prâpta thatiñ, karmane je purushâ sarvadâ âshare, pâna te te karmanâ phalamâñ âsakti bândhi lepâya nahi, ne ema karmanâ phalano âshraya na kare, teja lharo sannyâsi ane kharo yogi chhe, kevala agnisâdbyi karmano tîkâga Laranâra niragni ke kriyâmâtrano tîkâga Laranâra akriya te lharo sannyâsi ke yogi nathi.—Dinedi.

2 Of Tari sannyâsi âni yogi / nâmeñ doni bolati jagiñ / jaiseñ ekâchi purushâteñ salagi / nâmavibhâgiñ pâchâriti // Phala trishnî kartrityâbhimîn shunya / houni lije satkarmânushtîna / to yoga tochi sannyâsa jâna / dohoñcheñ lalshana ekachi // Ohitsadânañdalâhari.

is sure to do fruit bearing actions but he who is without it, would naturally avoid such actions and thus become a Sannyāsi. If he however, does the necessary actions enjoined by the Vedas, which include religious social and natural or self regarding duties he is, at the same time a Karma Yogi. Such a person may be an Ashrama Sannyāsi or a Grihasthāshrami. The former is certainly to be considered superior to the latter as he has less chances of being ensnared by worldly temptations and possesses greater facilities for securing the Salvation of mankind. But an Ashrama Sannyāsi (*niragnih*), who is full of worldly desires, is worse than a Grihasthāshrami Sannyāsi and Karma Yogi because the former misses both Freedom and temporal happiness. He cannot expect Salvation which is the result of desirelessness and he cannot go to heaven because he is altogether prevented from doing even the necessary actions. Now a Grihasthāshrami who having desires avoids Sakāma (*optional*) as well as Nitya Naimitika (*necessary*) duties, and who is called here an *Akriyah*, is also said to fall in the same category, for he too, without having his desires fulfilled for not doing any optional work would be condemned to hell for the neglect of the necessary duties imposed by lawful authority. Both¹ *Niragnih* and *Akriyah* are therefore neither Sannyāsis nor Yogis. Arjuna is again told that he need not entertain any doubt as to how one and the same person could secure both Sannyāsa and Karma Yoga which were two distinct paths since what is called Sannyāsa is itself Yoga (*Yam sannyasāmiti prāhur yogam tam uddhi Pandava*). So long as there are desires in the heart of a human

¹ Of nibanauni arnisevī na śānditā / karmarekhā nolanditā / athi
yogaśukha svabhāvatā / īpanapālū ehi // Jñāneśvaran

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स संन्यासीच योगीच च न निरद्विन्द्रियं चाक्रियः ॥१॥
यं संन्यासमिति प्राहुयेऽग्नं तं विद्धि पांडव ।
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*I C/ Abhananti amitvā na nividitih / karmarekha nolanditih / Ati
yogasikha svabhb'vati / Apapaditih ch/ // Jñanavatpari*

To the aspirant who wishes to be enthroned in Yoga action is said to be the means and to him when he is enthroned in it, quiescence is said to be the means.

An Āranyaksha Muni is one who has realized the Self and who hears the lectures of the Preceptor and meditates on them for the purpose of growing adept in Yogi. He is advised¹ to do the necessary actions regardless of their fruit for otherwise he is likely to lose the practical knowledge of the Self he has gained. When however his mind by constant Shrimana (*Uaring*) and Manana (*meditation*) begins to become Brahma or Chaitanya, just as grains of silt begin to liquefy in water he is said to be enthroned in Yogi (Yogarudha). To him again absorption² (*Shama* or *Samaddhi*) is recommended as the means for achieving Living Freedom (*Jivanmukti*) because the aspirant who has risen to the stage of even a Yogarudha is in danger of a fall until his whole mind is changed into Brahman by Chitta-Chaitanya Yoga. This Samādhi or Chitta Chaitanya Yoga is of two kinds—*Nirikalpa* or Nirguna and *Srikalpa* or Sīguna which will be fully described later on. In the next verse Shri Krishna tells us when a Jñāni may be called a Yogarudha.

1 Cf. Tavat karmāṇī kurvita na nividyeta yāva —S1 + Bhagavata

*Vyatirekī ātmavā kālakē jalakē / chittabī j leñ pāhije taisēñ /
śindbu salila samarasēñ / salubhava khadā je riti // Tyāga kārana karma /
yama niyamādi ni svadharma / chitta houñ lige Brabwa / tochī yogarudha
tebhū boliā // Tathātī adipika*

2 Cf. Abandonment of distractio actions means self to perfect knowledge, says Shridhara.—Trilang

*An iibava ati jayālā / yo-rudha bollje tyāl / aishisabī jivāmukti /
h tu jāla / shama mhanje samādhi // hīñ aubhava ati jālā / tathāpi
samādhi bānēñ jyālā / to rudha houni utarali / yomasakshitkaravaruni //
Tathātī adipika*

यदा हि नैद्रियार्थेषु न कर्मस्वनुपज्जते ।
सर्वसंकल्पसंन्यासी योगारुद्रादोच्यते ॥४॥

“ When one is neither attached to objects of sense nor to actions, renouncing all fancies, then he is said to be enthroned in Yoga.”

Practical Knowledge of the Self is the fire produced from the wood of Reason by the friction of Discrimination with the help of the Preceptor. When the fire of Knowledge begins to catch the wood of Reason, by means of the wind of Shravana and Manana, the Jnâni is said to be enthroned in Yoga (*Yogârudha*). Then, he no longer feels attachment for the objects of sense, such as sound, touch, etc., nor for the actions which are likely to procure them, and gives up all selfish forethought by a strong conviction that the world of forms is absolutely unreal. The last qualification is the most important of the three¹, for, it is possible for him to be unattached to sense-objects as well as to actions on the understanding that they would throw obstacles in the Path of Salvation, and yet, at the same time, to feel the reality² of forms and of the pleasures deriving from them. When the wood of Reason of the *Yogârudha* is completely burnt by Chitta-Chaitanya Yoga (*Shama*), he enjoys Living-Freedom (*Jivanmukti*). This is all due to the proper training of mind, which, Arjuna is asked, in the next two verses, to control.

उद्धरेदत्यनात्मानं नात्मानिभवसाद्येत् ।
आत्मैव द्यात्मनो वंशुरात्मैव रिपुरात्मनः ॥५॥

1 Cf. Yâ lâgiñ bhoga âni bhoga sâdhanâsi / tâki âni hoyâ sarva sañkalpa sannyâsi / tevhâñ yogârudha tayâsi / mhanâveñ agâ Arjunâ ! // *Pathârtha-dvîpikâ*.

2 Cf. Mîthyâ aiseñ disonî sakalahi vishaya saukhya nâvado.—*Sohirobâ*.

यत्प्रात्मामनसात्म्य येनात्मैपात्मना जित ।
अनात्मनस्तु रातुप्ये पततात्मैप रातुपत् ॥६॥

' (A man) should raise the Mind by Reason and not depress the Mind, for even (a man's) own Mind is his friend and (a man's) own Mind is also his enemy. To him who having realized the Self, has subjugated his Mind by his Reason his Mind is a friend; but to him, who has not realized the Self, his own Mind behaves intrinsically, like an enemy.

The only way to control the Mind is to instruct the Reason to which it is subordinate. If the Reason is not properly guided by the hearing (*Shraana*) of the Shastras in the company of Saints (*Satsangati*), it is sure to take pleasure in the objects of the senses and to direct the Mind towards them. But when the Reason understands by Discrimination (*Atmanatmaviveka*) the evil effects of worldly pleasures, it avoids them just as even a hungry man shrinks from touching a dirty dish of sweets the moment he learns that it is mixed with poison. Every one therefore is advised to elevate (*uddharet*) the Mind by means of his Reason¹ (*atmānatmanam*) and not to trample it down into misery (*avasādayet*). Thus the Mind² (*ātma*) of one who realizes the Self is his friend.

1 Of Tyāsta ātmānī mhanaje buddhi karoni / ātmā mani tell
uddharāvessi mhanoni / Shri Krishna bolā yā vachanā / shlokāchiyā
puryārdhiśi // Uttarārdheśi mhanato Hari / kiñ ātmācha bandhu ātmācha
valī / mhanaj manachi shatru mitra byā donhiṇi parl / vishada bolato
yā shlokiñ // Yathārthatadipikā

2 Of Mano hi dvidhām proktam shuddham chāshuddham eva cha
ashuddham kāmasaflikalpam ashuddham kāmarūparjutam // Shruti

Manaeva manusyanām kāranam bandhamokshayoh / bandhaya
vishayāsaktam muktyai nivishayam smritam // Mana eja manusyanāl
banibhi mokshanauñ kāraṇa clike vishayāsakta to bandha kare chhe,
nivishaya to mokeha .pe chhe—Drivedi

(*ātmanastasya bandhuh*), because, being vanquished by the Reason (*ātmānā jitah*), it does not mingle itself with the sense-objects, whereas, the very Mind (*ātmava*) of one, who does not realize the Self (*anātmanastu¹*), becomes hostile to him like an enemy (*shatrutve varteta shatruvat*). As the unfortunate condition of persons, whose Mind is their enemy, is familiar to all, Shri Krishna describes, in the next verse, the good luck of that rare being only, whose Mind is his friend.

जितात्मनः प्रशांतस्य परमात्मा समाहितः ।
श्रीतोष्णाभुखदुःखेषु तथा मनापमानयोः ॥ ७ ॥

“The Self-Lord (*Paramātmā²*), whose mind is subjugated and who is perfectly tranquil, is absolutely concentrated (on himself) amidst cold and heat, pleasure and pain, as well as honour and dishonour.”

The person, whose vanquished mind (*jitātmanah*) is his friend, is tranquil (*prashāntasya*), because he is free from desire and anger. This is the result of his well-disciplined Reason, which is able to divert the mind from the sense-objects to the Self, in which both of them merge themselves (*samāhitah*), taking alike the pairs of opposites, such as heat and cold, pleasure and pain, glory and shame (*shitoshna sukhaduhkhesu tathā mānāpamānayoh*) and the like. Now, in the next

1 *Of* Ātāñ jo purusha anātmā / mbanaje jyāsa thāukā nase ātmā / mana tyācheū tyāsa svamahimā / shatru houni dākhavī // *Xathārthadipikā*

2 *Of* Ghatākāshu hā jaisā / nimāleyāñ teyā avakāshā / na lage miloñ āneū ākāshā / ānā thāyā // Taisā dehiū ahañkāru nāthilā / samula jeyāchā nāsala / tochi paramātmā sāñchalā / adiñ chī āthī // *Jnāneshvari*

Ātmā kshetrajna ityuktah sañyuktah prakritangunaih / taneva tu vinirmuktah paramātmneyudāhritah // *Mahābhārata*

Shita tāpa tathā sukha duhkha, māna apamāna ityādi sarvabhāvamāñ tevāno ātmā atyanta samāluta ctale kevala sthira rāhe chhe — *Dvedi*.

the severer Shri Krishna completes the description of a Yogarudha, which He commenced to give in the fourth verse.

सत्त्वरिता यामा वृन्धो गिरित्रिय ।
द्वाद्युष्ट यामी नमो वृन्ध मुकुरन ॥६॥
उर्द्वनग्नि विनयस्त्रिय वृन्धान् ।
सप्तुष्टिपि वृन्धो नमुर्द्विरिष्टे ॥७॥

"The Yogi whose Reason is saturated with Knowledge and Wisdom who is rock steady whose senses are subdued and to whom a clod a stone and gold are alike is said to be attuned. He (however) excels who regards lovers friends and enemies, strangers neutrals, hateful persons and kinmen, as well as saints and sinners, just the same.

The man who practises Yogi after realizing the Self is said to be enthroned in it (*sukta* or *yogdrudha*) when he is quite content (*tristitri*) with the Joy of the Vyatireka knowledge (*Jnana*) and the Wisdom of Anvaya (*Vijnana*) when his Pure Reason is unmoved (*kutastha*) by passions or by any of the vexations of the world, and when he has been able to restrain his senses thoroughly (*vijitendriyah*). The first two (*Jnana* *Vijnana*) of these characteristics being secret, the Yogi alone is supposed to know them but the third one (*vijitendriyah*) can be observed by the people. And yet we often come across hypocrites who show rigid self control.

— Cf. Vyatireka tolba etrañ ja'na / anvaya bodha vijnana / doabhi
holi anya ch. t na / bodhli na karil tevhañ namā thi // Nikhala jadua tell
ja'na / nāvāti hīl tha jadua tel vijnana / kīl nāmā jada taraf, li samāna/
cha udala eil avarupa // Jatharthalayika

— Cf. I ustrtha shabdachā vichāra / asal kīl nivvara / athalantara
artikāntara / pūl ekākāra mban, iyo ashalid // Budhdha karitāt vikāra/
indriyesh rāj, vi haya tamā doabhi prakāra / abudhā sattva avaropikāra/
nivvara Buddhi te mban, i // Jatharthalayika

with the object of screwing out money from the credulous, and we also find sometimes sincere devotees of Yoga enjoying innocent pleasures which fall to their lot To distinguish them, therefore, the Blessed Lord gives the fourth¹ characteristic of a Yogârudha, *viz.*, 'sama loshtâshma kânchanah', which means that to him a lump of earth, and useless stone, and glistering gold show all as one Now, a question arises—Is it possible to be enthroned in Yoga by either of the Vyatireka and Anvaya methods, and, if so, which of them is superior? By saying that he, whose mental eye or Pure Reason (*buddhi*) sees the same essence (*sama*, *i.e.*, *Brahma or Chaitanya*) in those who have natural affection towards him, such as parents (*suhrida*), those who do him good as friends (*mitra*), those who do him harm as enemies (*ari*), those who are indifferent to him (*udâsina*), those who wish well of him as well as of his enemy and are anxious to reconcile them (*madhyastha*), those whose conduct towards him is such as worldly people would think deserves his hatred (*dveshya*), those who are related to him (*bandhu*), as well as in those who are righteous (*sâdhu*) and those who are sinful (*pâpi*), is esteemed highest (*vishishyate*), Shri Krishna shows² that, after realizing the Self in both³ the ways, either of the methods may be followed to serve the necessary purpose, but that the Anvaya Yogi is by far superior⁴ to

1 Cf Jitendriya âni ichchhi dhana / teñ jitendriyatva dhana sâdhana / dhanuñ nirapeksha to vishaya sevana / pîrabdheñ kari tathâpi yogârudha // *Yathârthatadipikâ*.

2 Cf Agâ! vyatirekeñ nirguna samâdhi / chittavritti nirodheñ sâdhi / tohi yogârudha pari âdhui / na tutati nânâtva bhedâche // Hâ bhâva dharoni antariñ / mukhiñ hâ shloka bole Hari / kiñ anvaya samâdhi yogâvari / ârudha to vishishtha hoto tyâ parisa // *Yathârthatadipikâ*.

3 Cf Aksharam Brahma paramam—*B. G. VIII. 3.*

4 Cf. Vâsudevala salvamiti sa mahâtmâ sudurlabhah—*B. G. VII. 19.*

the Vyatirekī Yogi, because not a spark of duality remains in him, even when he is not in a state of concentration and mixes freely in the world. Now, the Master of masters proceeds to describe the Ashtāṅga Yogi or the Yogi of eight parts, i.e. Yama (*self control*), Niyama (*moral observances*) Asana (*posture*) Prāṇayāma (*control of life-breaths*) Dhyāna (*meditation*) Dhāranī (*concentration*) Pratijñāhāra (*abstraction*) and Samādhi (*absorption*) recommended in the Yogi philosophy for the guidance of those who have realized the Self and who wish to be enthroned in Yogi. Of these, the first two Yama and Niyama are referred to in the following verse

योगी युज्नित सततमात्मान रूप्सि दिव्यत ।
प्राप्तस्त्री यत्तचिचात्मा निराकरित्परिग्रह ॥ १० ॥

"The Yogi should constantly devote himself to concentration remaining in a secret place alone, with his mind and body controlled, free from expectations and quit of belongings."

The aspirant is here advised to separate himself from society and to sit by himself (*ekākī*) in a retired spot (*rahasi sthulah*) in order that there may be no disturbance in his study of Yoga (*Yogābhyaṣa*) which he must practise continually (*gunjita satatamātmanam*). He

1 Of Pītanjali distinctly urged that *Samādhi* the last stage of Yoga cannot be attained unless success is gained in the previous steps. Thus unless a Yogi attains complete success in *Yama* he cannot gain *Niyama*. Unless these two are mastered *Asana* should not be attempted. If *Asana* is not mastered *Prāṇayāna* is impossible. If *Prāṇayāma* is attained then only *Pratijñāhāra* is to be obtained. When all these have been successfully mastered then and only then *Dhyāna*, *Dhāranā* and *Samādhi* will be successively gained — *The Hindu Philosophy by J G*

— *Of Yonachittavrittinirodhah—Pītanjali*

is also warned to restrain his thoughts and senses (*yata chittātmā*), to divest himself of all hopes (*mrāshih*) of material happiness, such as is derived from wealth, children, fame and the like, and to be without belongings (*aparigrahah*). These instructions¹ contain the essence of the principles² of Yama or self-control (*yatachittātmā*) and Niyama or moral observances (*ekāki aparigrahah*) laid down by Pātanjali in his Yoga Sutras. Freedom from hopes (*mrāshih*³) secures both Yama and Niyama. This verse tells us, therefore, briefly, to observe everything which helps spiritual progress and to avoid whatever retards it. In the next verse, Shri Krishna speaks of Āsana⁴ or posture.

चुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छूतं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

“ Fixing his seat firmly in a pure place, neither too much raised nor yet too low, made of a cloth, a deer skin and kusha grass, one over the other.”

1 Of I want further to point out to you, that it (*Yoga*) is not a science of Ethic, though Ethic is certainly the foundation of it. Though Pātanjali gives the universal precepts of morality and right conduct in the first two *angas* of Yoga, called Yama and Niyama, yet they are subsidiary to the main topic, aie the foundation of it. No practice of Yoga is possible unless you possess the ordinary moral attributes summed up in Yama and Niyama, that goes without saying —*Mrs Besant* Also Cf *Yathārthadīpikā VI* 201-202

2 Of The following are Yama—namely, (1) non-killing, (2) truthfulness, (3) non-stealing, (4) continence and (5) non-receiving. The following are the Niyama—namely, (1) internal and external purification, (2) contentment, (3) mortification, (4) study and (5) worship of God —*Pātanjali*

3 Of Jo nase nrāsha / tyāsa bādhe ashā pāsha / maga yogāsa kāñchā avakāsha / yama niyama na padati kāññibhi // *Yathārthadīpikā*

4 Of Āsana (posture for practising Yoga) is that which is pleasant and firm. Āsana becomes firm and pleasant by slight effort and meditating on the Infinite. Āsana being acquired, dualities, i.e., pain and pleasure, heat and cold, do not obstruct.

The Yogi is directed here to sit (*pratishthapya*) his thode¹ in a clean holy spot (*shuci aśvadeśe*). His seat (*desakam*) which is to be on a platform neither too high (*nityukchitaram*) nor too low (*nalinīl m*) covered with Kusha grass or mit (*kasi llaram*) at the bottom with a deer skin (*ayuñi*) in the middle and with a sheet of cloth (*cīvīti*) on the top must be firm (*sthirañi*) and soft for otherwise he would be uncomfortable² and there is fear of his being disturbed in his study. In the next verse Shri Krishnā touches the subjects of Pratyājama (control of life-breaths) and Dhvini (meditation of the Personal God).

त्वं त्रिमूर्ति यत्प्रियोऽनुय ।
अपिद्याते युव्याप्यमिद्यु ॥ १२ ॥

"There, settled on his seat, making the mind one pointed restraining thought and the functions of the senses he should practise Yoga for the purification of the Self (i.e Reason)

In asking him to sit there in the posture which would be the easiest for him (*tatra ufa ishyasane*) and to fix his mind exclusively on one point (*ekagram manah*

1 Cf. Aśvayenell m nell prasha tara / pavitra devllaya kālī gañgā tira / kālī gut kālīka bīma pavitra / nibbhavatara hōlell als r // Aśvā pavitra samsa desha n bona / te tb h ghālīven gī sūma / talīlī komala samīna kusha ghālona / ty rati ajina tyāghra kālī mrīg cheff // Tayārati shuddha varāra līghālli / karavi ghāluniyā patavadi / ati uctebell deana ulandl / n cheff pādī bhāmī dosba // Chittad nandalahari

2 Cf. There are quite necessary that we should find a posture in which we can remain long — the posture which is the easiest for each one is the posture to us. For one man it may be very easy to sit in a certain posture, but this may be very difficult for another — Sri Sri Kripalānanda

śāmanull laksā anaja evaśi kabhyull chlo ka sthira sukham sanam je sthira etale sebhā hoya aue sikkie kiri shaktiū tathā rakhitū hoya to sāna — Dr. H.

kritvā), the Blessed Lord suggests¹ Prâṇâyâma², because, that would help him in subduing thought and the functions of the senses (*yatachittendriya kriyah*). The Yoga, which he is advised to practise for the purpose of purifying his Reason (*yunjyâdyogam âtmavishuddhaye*), is Saguna³ Dhyâna (*meditation of the Personal God*). It cannot be Karma Yoga, because the Yogi is already ordered to be alone (*ekâki*) and without belongings (*aparigrahah*). It cannot be Hatha⁴ Yoga, because it

1 Cf. Manâchi ekâgratâ karâvi / mhanatâñi prâṇâyâma suchavi / liñ manâchi ekâgratâ vâhâvi / prâṇâyâmeñ // *Yathârthatdipilâ*

2 Cf Its modifications are either external or internal, either long or short, regulated by place, time and number, either long or short. The other sort of Prâṇâyâma is restraining the Piâna by directing it either to the external or internal objects. By this covering (Raja and Tama) of the Chitta (which is made of Sattva) is removed.—*Pâtanjali*

Apâne juhvati prânam prâṇâyâma parâyanâh—*B G IV 29.*

3 Cf Yoga ethenâ lavana / vâkhânâvâ tarî te khuna / buddhichyâ shuddhicheñi bolatâñi kârana / Saguna dhyâna suchavi // *Yathârthatdipilâ*.

Chittâvalambaneñvina / jari na râhe sthirapana / tarî Devâcheñi saguna / svarupa chintâveñi // Tetheñ hridayâchyâ shejârîñ / shodashopachâreñ puja kariñ / upâsâvâ Shrî Hari / ananya bhâveñ // Rajastamîñ jañi mala / tarî chitta vegeñ hoyâ nirmala / maga nirgunîñ bhakti prabala / âpasayâñ hoyâ // *Vnehasindhu*.

“Na Te rupam na châkâro nâyudhâni na châspadam / tathâpi purushâ-kâro bhaktânâm Tvam prakâshbase //”

Yogi may use devotion as a means. This comes out very plainly in Pâtanjali. He has given many means whereby Yoga may be followed and curiously ‘devotion to Ishvara’ is one of several means.—*Introduction to Yoga by M. S. Besant*

Nirgunâchi prâpti Sagunâche yogeni—*Ekanâtha Mahârâja*

4 Cf. The practices of Hatha Yoga are very difficult and cannot be learnt in a day, and after all they do not lead to any spiritual growth. Many of these practices you will find in Dessarte and other teachers, such as placing the body in different postures, but the object in them is physical not psychological. There is not one muscle in the body over which a man cannot establish a perfect control, the heart can be made to stop or go on at his bidding and in the same way each part of the organism can be made

has no power to improve the Soul although it may cherish the body True Vairāgya (*dispassion*) consists not in leaving the wife and children, but in ceasing to love the body itself This is the highest purity of Reason, which can be accomplished only by the Meditation of the Personal God It is for this reason that when the Sage Kapila¹ speaks of the Ashtāṅgi Yoga in Shri Bhāgavata (*Dvitiyaskandha*) he gives a detailed description of the Saguna Dhyāna for the benefit of his mother Devahuti Shri Krishna has also further on (*Ekaḍasha shandha*) recommended the same course to Uddhava under similar circumstances Now if any one were to ask why purification is again necessary to one whose Reason, once purified has already realized the Self, the answer may be given by the simile of uncooked rice which requires to be washed over and over again before it is fit to be boiled Shri Krishna describes the next step of Yoga *vি-* Dhāraṇā (*concentration or meditation of the Impersonal God*) in the two following verses As, however it is not possible for the Yogi whose mind is accustomed to meditate on the several limbs of the Saguna Image to grasp the Nirguna Brahma all at once

to work at his bidding The result of this part of Yoga is to make men live long Health is the chief idea, the one goal of the Hatha Yogi He is determined no to fall sick and he never does He lives long —a hundred years is nothing to him he is quite young and fresh when he is 150 without one hair turned grey —Swami Vivekananda

Of Ashtāṅga Yoga Bhāgavatīl / Kapila Muni Devahutiprati / asūga teteū dhyeyā murti / saristara sūga Mukundīchi // Dvitiya skandhiū yechī ritī / ekaḍasha skandhiū Uddhavāprati / jeth ū ashtāṅga teteū bolati parināntarīfūhi dhyāna Sagunachen // *Iatharthadipikā*

Of Koni ethēū aiseū bolati / tarī be shuddbi konati / tāndula kān dīle saddle tarī dhuti / pūkasamayīñ vārasivāra // Ya śrurukshuchi buddhi / jarī pāvalicha ūbe shuddbi / tarī yo-irudhatya siddhi / ghadāvi dhyāneś Sarunachyū // *Iatharthadipikā*

in order to enable him to concentrate his mind on one single point in himself¹, he is first told to fix his gaze upon the tip of his nose.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं ह्यं दिशश्चानन्वलोकयन् ॥ १३ ॥
प्ररांतत्त्वा विगतभीर्वृक्षचारिते स्थितः ।
मनः संयम्य भाव्यते युक्त आसीत मत्परः ॥ १४ ॥

“ Holding the body, head and neck even and steady, (remaining) motionless, looking fixedly at the point of the nose, and not looking about in space, with Reason at peace, fearless, firm in the vow of the Brahmachâri (continence), he should restrain his mind, think on Me and sit down attuned, having full trust in Me.”

Before fixing his gaze upon his nose-end (*samprekshya nâsikâgram svam*), without allowing it to roam in all directions (*dishaschânavalokayan*), he has to hold his body², head and neck (*kâyashirogrivam dhârayan*) straight (*samam*) and unmoved (*achalam*), because, thereby the mind remains steady (*sthirah*). When success is accomplished in this exercise, he is free to practise Dhâranâ³ or concentration (*lit* fixing the mind in the Self), which is described in the words ‘*Manah sañyamya*

1 *Of* Âpalî dhâranâ âpana / dbarâvî he bânâvî khuna / âni nânâ avayava ñhyânuñ jeñ nîpuna / teñ chitta thârâveñ ekatra || Yâ lâraneñ Kamalekshana / sâñgato svanâsâgramnikshana / kûñ dhyeya âpana li khuna bânâvî sâdhakâ // *Yathârthatadiyikâ*

2 *Of* Shuddha jâgiñ, va ‘shârira, mana va dokeñ sama kaiuna’ he shabda Shvetâshvataropanishadâñtila âheta — *Gitâ ahasya*

3 *Of* Athavâ dhâryeñ karuni heñ mana / svarupa dharije dâtuna / yâ nânâva dhâranâ he sâhâveñ lakshana.—*Yogarâsishtâ by Ranganâtha Swâmi.*

Muchitto yuktisita Matparah', i.e., controlling his mind and remembering Me, Who am the real thing in it he should devote himself to the Self with a full Faith that through My Grace his efforts would be crowned with success. This however he would be able to do only when by steady practice in Dhyānī his Reason becomes tranquil (*prastārtātmā*) and his heart devoid of the fear (*tigatālīh*) of failure in Yoga and when by the strict observance of Yama and Niyama he remains steadfast in his vow of continence (*Brahmachāritrata sthitah*). Now, if the Yogi is not disturbed in his concentration or worship of the Impersonal God by either sleep (*Laya*) or fancies (*Vikṣepa*) the Dhārīṇā may be called *Samādhi* (*absorption*). Sleep is checked by regulated food and exercise and fancies are avoided by the practice of *Pratyāhāri* (*abstraction*) which is one of the eight *aṅgas* (*parts*) of Yoga. The former point is touched in the two verses following the next which alludes briefly to the Supreme Bliss that is in store for the Yogi who practises such a Dhārīṇā.

1 Of karvita rūpi bhūta / mana sāyamānā bhāveśi Macchibhūta /
mhanāj cītaśa pṛthivaka atyanta / jo Mī smar vēt ty Mī nī // Aśe
Loya tēbhī yolta / mhanāje cīta starupī praṇukta / rūpi Matpara
mhanāje Mī bhaktā / kīn Mīcha para sīlīhi Lya jayachī // Jatharthā
dīpī.

2 Of Kīlā yama niyamānchī dīgeśī / purvārdhī tylchīlā prasāgīśī /
suchiruol ut arāndhī Shārīrīgīśī / dhārānā tyceli varmīlī // 11 shlokālī
Hari / dhārānā bolīlī partī / similīlī heebī dhārānā jari / na ye līya
vikshepa // Jatharthādīpīkā

Yath' yathālīmā parimrijya oanu Matpunyāgīlīshārvanībhīdī
nebh / ta bītāthī pashyati varu sākshānam chakshurya halvanjana sampra
yuktam // Sri Bhagavata

3 Of 11 shlokālī dhārānā / bolīlī jyāchīlī antahkarānā / tycelya
priptiebī vivarānā / bolato yālī shlokeśī // 1ath rāthādīpīkā

4 Of Dhārānā is the intense and perfect concentration of the mind
upon some one interior object accompanied by complete abstraction from

Pratyâhâra is omitted for the present, because the Yogi, who is being described here, is supposed to be 'Matpara' and, owing to Divine¹ help, he is free from *Vikshepa* (fancies or outer attractions) and does not stand in need of it. Pratyâhâra is also not necessary in the case of a Yogabhrashta, or one who had a fall from Yoga in his past life. The subject², however, is dealt with in this Chapter, immediately after completing the description of the spiritual course of the 'Matpara' Yogis, for the benefit of the Nirgunopâsakas (*Worshippers of the Impersonal God*), who may have commenced the study of Yoga in this life only.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

"Thus, constantly united with the Self, the Yogi, whose mind is controlled, attains Peace, which culminates in the Bliss of Emancipation and which is My own."

The Yogi, who is ever attuned in this manner (*yunjannevam sadâtmânam*) with his mind restrained (*myatamânasah*) in his Dhâranâ (*concentration*), enjoys the Bliss of Samâdhi³ (*absorption*) and, in due course, everything pertaining to the external universe or the world of the senses. Samâdhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the All—*The Voice of the Silence by H. P. Blavatsky*

1 Of Teshâmabam samuddhartâ.—B. G. XII. 7

2 Of Sañkalpa prabhavân kâmâñstyaktvâ âtmanyevas vasham nayet—B. G. VI 24-28

3 Of Evam aisi dhâranâ / toñchi samâdhi bâne antahkarana / tevhâñ yâ shântichyâ khunâ / to pâve // To pâvato parama shânti / nirvâna paramâ jisa mhanati / parama nirvâna bolati / kaivalyâteñ // Kaivalya teñ parama / jeñ shuddha nirguna Brahma / teñ sarvadâ sarvatra nirdharma / sphure spashta // Akhanda nirgunâchâ anubhava / tetheñ akhanda shânticheñ vaibhava / he Mâzi shânti hî pâvati mânavâ / yogeñ karuni // Yathârthatadiyikâ,

comes to (*adhyach khati*) the Peice (*shantum*) of Living-Freedom, which is known as *Nirāna Paramām* or *Kaivalya* meaning in plain language, the Nirguna Brahmi (*Impersonal God*) itself. It is called My own (*Matsaīstham*) because it is the Eternal Blissful Experience (*4khandānand amubhava*) of the Saguna Brahmi (*Personal God*). Now Shri Krishna proceeds to suggest the easiest way to avoid *Laya* (sleep) as even a sincere devotee is likely to be disturbed by it in his Samādhi on account of his close contact with the body, which is the result of his previous Karma.

नात्यरतस्तु योगोऽस्ति न चेष्टात्मनश्वत् ।
न चातिस्मरणी॒र स्य जाग्रतो नेत्रं चातुर्ण ॥ १६ ॥
युधा॑पविद्वारत्यु युक्ते॒ष्टस्य कमेषु ।
युक्तस्यमावरोवस्य योगो भवति दुष्प्रहा ॥ १७ ॥

"Yoga is not for him who eats too much, nor for him who does not eat at all; not for him who sleeps overmuch nor for him who is (ever) awake. That Yoga, which destroys (all) pain is for him, who takes due food and exercise, who tolls duly in all actions, and who sleeps and wakes (in) due (time).

It is impossible for one who overloads his stomach (*nātayashnatastu*) to devote himself to concentration (*yogo sti*). If one is addicted too much to sleep (*atisva pñashilasya*) the purity of his Sattva, which is necessary for Self realization would be tainted by the quality of Tamas and if he keeps excessive vigils (*jagrato*) he would feel drowsy while practising Yoga. Similarly he who

1 Cf Jȳisa bīne hī anubhava / tyāteñ sañjā shanti vābhava / jivamukta to mñava / mhanīvā tebhā // Tathārthatdipit?

Mokshesañjāna asī Mūlī to shān i pāvato—Samashlo!

Cf Vibhāra jo pñdeñ apñdijē—Chitsad inandalahari

Vibhāra gamanāgamanā—Iath irthadipit!

fasts too much (*anashnatah*) is also sure to be prevented by hunger from concentrating his mind. The word 'Yoga' applies to both Vyatireka and Anvaya Samâdhî, but the word 'Ekânta', which means end (of all phenomena², like ornaments) into one (the real thing³, viz., *Svarupa* or *Brahma*, like gold), refers particularly to Anvaya Yoga. By due food and exercise (*yuktâhâra vihârah*) is meant food and exercise of such kind and measure as would suit the constitution and circumstances of the Yogi concerned, and enable him to make his mind steady in the Self with the greatest ease and joy⁴. The same principle also applies to the performance of duties (*yukta cheshtasya karmasu*), whether religious⁵ or natural, as well as to sleeping and waking (*yukta svapnâvabodhasya*) All these things, therefore, must necessarily differ in different persons. One point here deserves special attention, viz., that the Yogi should, on no account, devote more time to the observance of religious

1 Cf *Yoga shabda ubhayatrahî / ekânta shabda vishesheñ kâñhiñ / anvayâkade jañsâ taisâ nâhiñ / vyatirekâlade // Kiñ ekâ chitsvarupâñta / dîse sarva jadâchâ anta / to yoga bolâvâ ekânta / jeñvi ekâ hemiñ nânâ alañkâra // Yathârthadîpikâ*

2 Or appearance called '*Erscheinung*' by Kant in his 'Critique of Pure Reason'

3 Called '*Ding an Sich*' by Kant.

4 Cf Aiseñ yuguticheni hâtheñ / jañiñ indriyâñ ope bhâteñ / tañiñ santoshâsi vâdhateñ / manu chi kari // *Jnânesvari*

5 Cf Taiseñchi harmâchyâ thâñiñ jâna / paramita cheshtâ karuna / pranava japa upanishatpathana / yuktachi jâna karâveñ // *Chitsadânandalahari*

Gâyatrîchâ japa uttama / to eka sahasra shata madhyama / kanishtha japâchâ nema / dashaka mâttra Shruti siddha // *Shruti*—‘Sahasraparamâm devim shatamadhyâm dashâvarâm’ / spashta Shrutiçhâ artha / evam shuddha chitta yogâbhâyâsiñ kritârtha / agatyavidhi paripâlanârtha / karmeñ kari // Tyâñta gâyatrîchâ japa / karitâñ sphure jari svarupa / vigharaleñ âni thiñaleñ tupa / bhinna nasati // *Yathârthadîpikâ*.

rites and ceremonies than what is absolutely necessary, for his study of Yoga will surely do him greater good than anything else. While repeating the 'Gayatri Japa' or 'Japa of Harinâma' if he remembers the Self and in his joy forgets the Japa still he gains the real purpose for which it is to be performed. He, who follows carefully the suggestions of Shri Krishna with regard to moderation in eating etc is alone able to practise this pain killing Yogi (*yoga bhavati duhkhaḥ*) and to secure the steadfastness of mind called *Samâdhi* (the first step of Yoga) which is described in the next verse.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
नि स्मृद् सर्वकामेभ्यो युक्तं इत्युच्यते तदा ॥ १८ ॥

"When his mind well restrained is fixed on the Self and he is indifferent to all that is longed for then he is said to be attuned (enthroned¹ in Yoga)

Unless the Mind or Sattva of the Yogi is well purified² by the separation of Rajas (senses or *Indriyai*) and Tamas (sense objects or *Vishaya*) and he is quite free from even the least attachment to objects of desire (*nishprishah sarva kâmabhyo*) his Reason can never become steady in the Self. For, it is impossible for the mind to remember the Self as well as the sense objects at one and the same time. The moment therefore it thinks of some desirable thing for want of sufficient dispassion (*Vairâgya*) it loses sight of the Self and then there is

1 Cf Agñi jayâvisheshâni niyata / uktaprakârîn nemileñi jeñi
atyanta / teñi âtmavarupâñcha thâre chitta / mhanâvâ yo, grudha tevâñi
to yogi // *Yatharthadipikâ*

2 Cf Tari jayâkâlîcbyâthâñi / ati vairâgyeñi chitta viniyata pâñin /
vishesheñi raja tama gele jayâche sarvâhi / svachchha pâñin atishayesiñi //
Chit sadanandalahari

no scope¹ left for concentration. The Yogi², who is full of dispassion, however, having no outer attractions (*Vikshepa*), transcends the waking consciousness (*Jâgrityâvasthâ*) as well as the dream consciousness (*Svapnâvasthâ*), which appear in thought. Again, his strict observance of the rules of temperance enables him to avoid *Laya* or sleep and, thus, he goes beyond the deep sleep consciousness (*Sushuptyâvasthâ*) too. His well-restrained Reason (*vimyatam chittam*), therefore, is merged in the Self (*âtmanyevâvatishthate*), and the state of consciousness produced is called *Turyâvasthâ*, which may be accomplished either by *Vyatireka* or by *Anvaya*. He is then said to be a *Yogârudha* (*Yukta ityuchyate tadâ*). With regard to this last step (*Samâdhi*) of the Yogi, the Shândilya Upanishad says that it is the union of the *Jivâtmâ* (Individual Self) and the *Paramâtmâ* (Higher Self) without the three-fold state (*viz.*, the Knower, the Known and the Knowledge), and is of the nature of extreme Bliss and pure Consciousness. Shri Krishna explains, in the next verse, by a simile, how the Reason of the Yogi becomes steady in concentration.

यथा दीपो निवातस्थो नेनाते सोषमा रहृता ।
योगिनो यतचिंतस्य युंजतो योगमात्मनः ॥ १९ ॥

“As a lamp standing in a windless place flickers not, such is declared to be the simile of this Yogi of

1 Of Durnivâryam manastâvadyâvattattvam na vindati / viditetupare tattve mano naustambhakâkavat // *Yoga-râsishtha*.

2 Of Evam nihsprihâ na vîshpe / kîñ jyâsa âvade eka svarupa / laya paribhârâcheñ teñ jeñ rupa / teñ yuktâbhâravîhâratviñcha bolileñ // Evam vîkshepa kalpaneteñ mhanati / tevhâñ svapna kifivâ jagriti / kîñ nîdrefitai delhati / nânâiueñ teñ svapna // Evam svapna âni jâgriti / kalpanefita avasthâ domi disati / nîdrâ mhanâvi nusati / te sushupti atyanta // Evam vîshpe âni laya / tevhâñ sphure avasthâ traya / jehvâñ chitta svavarupamaya / tevhâñ turyâvasthâ chaturthiñ // *Yathârthadipikâ*.

restrained mind who is absorbed in the Yoga of the Self

The mind of the Yogi (*yogu*) before it practised the different steps of Yoga was as it were trembling with the desire of sense objects just as a lamp does when it is exposed to wind. But when it happens to be separated from the senses and their objects by the dispassion (*Vairigya*) produced by Yama Niyama and Dhyanam and directed towards the Self by the study (*Abhyasa*) of Dharmāṇḍalitāśā, it becomes steady in the Self (*ānanda yoगांधिमारहि*), also like the lamp which burns bright when it is sheltered from the wind (*vāthādīfōsi Hastorengatesoparādīsmṛitā*). Now a question arises—why the study of Yoga is necessary when the purified mind of the Yogi who has realized the Self possesses sufficient dispassion? The answer is that since the mind after being accustomed throughout millions of lives to deal with nothing but forms of things is now directed to the formless Impersonal God it feels naturally a sort of restraint until it gets the taste of the inexpressible joy of Brahma by constant study. This joy² Shri Krishna describes in the two following verses

यतोपरमते चित्तं निःशु योगसेवया ।
यद्र चैधात्मनात्मान पूर्वतात्मनि तु उभ्यति ॥ २० ॥

I O! Parī vairigya upaje Jayesa / samukhieha bīmītī tayles / karineñ
līgē kūñ abhyesa / xhalā mīcī purvapakalīcheñ // Vivekēñ vairigya dhari /
parī chittisa abhyesa Akārīñ / teñ yojitīñ nirkārīñ / kondani mīnī³
Āpari teñ // Teñ chi ta gba lighadi / abhyāshī gle avrupīchī godī / s hiratra
bīmāñ na soi / anubhava to śānandīchī // Kathārti adipī

Cf. Agī jethēñ nirodhileñ cbīta / uparamāteñ aco p̄ vata / mhanaje
avrupīñ avrupamanya aco bota / jadavritti smirana tīkuni // Jethēñ
stmayachakaruni / cbīta Atmākāra bouni / atmāyadebī mājī Atmāyāteñ
Jakrbuni / santo batei // Kathārti adipīka

सुखमात्यंतिकं यत्तदुद्धिश्राह्मर्तीद्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्वतः ॥ २१ ॥

“That, in which the mind, restrained by the practice of Yoga, comes to rest; that, in which he, seeing the Self by the Self, is pleased in the Self; that, in which he experiences unending joy, which is beyond the senses, and which can be grasped by the Reason only; wherein once settled he moves not from the Truth.”

Where (*yatra*) the purified mind¹ (*chittam*), restrained by the practice of Yoga (*niruddham yogasevayā*), abandoning all recollection of its functions, ceases to work (*uparamate*), and where it, becoming the Self by means of the Self, is content with seeing the Self in the Self (*yatra chaivātmanātmānam pashyannātmam tushyati*) for, it no longer sees the material world which is full of misery—there, he enjoys infinite happiness (*vetti yatra sukhamātyantikam*²), which is called *Bhumā*³ in Sāmaveda. It transcends the senses (*atindriyam*), which are all finite⁴ and, therefore, nothing but sources of pain, and

1 Cf Na chakshushā grihyate nāpi vāchā nānyairdevaistapasā karmanā vā / jnānaprasādena vishuddhasattvastatastu tam pashyate nishkalam dhyāyamānah // Shruti

Na sadrisham tishthati rupamasya na chakshusbā pashyati kaschidenam/ hṛidā manishā manasābhikliptam ya enam viduste amritā bhavanti // Shruti

Jetheñ ātmayāchakaruni / chitta ātmākāra houni / ātmayācha mājī ātmayāteñ lakshuni / santoshateñ // Jaise netra dipeñcha karuni / dipateñ pāhati jyā sadāni / teñ sadanahī disenā nayanū / dehādī prapancha teñvāñ ye ritū // Yathārthatadipikā

2 Cf Nidrādau jāgarasyānte yo bhāva upajāyate / tam bhāvam bhāvayan sākshāt akshayyam sukhamashnute // *Yogavāsisiktha*

Liyate sushuptantannigribhitamnaliyate—*Gauda Pādādhāya.*

3 Cf Yo vai bhumā tatsukham—*Shruti*

4 Cf Atha yadalpam tanmartyam tadduhkham—*Shruti.*

is revealed to Pure Reason alone (*tuddhirrdhyam*).
Worldly happiness however differs from this spiritual
happiness only as a drop¹ of water differs from the
ocean. What is happiness then? It is nothing but *the
forgetfulness of everything*. When one secures for
instance anything that is agreeable² to him such as
wealth honour sensual pleasure &c his mind is for the
time being devoid of all ideas and the natural state of
the Self which he experiences is called happiness. As
soon as the wise of an idea intervenes the happiness
is destroyed. The period of happiness therefore lasts in
the Sage Vasishtha tells Shri Râma in *Yogavasishta*
between the end of one state of consciousness and the
beginning of another (*Nidrddm jdg rasy Inte &c*). When
the Yogi savours this Supreme Bliss he gives up all
thought of worldly pleasures and is unswervingly
attached to it (*na châit hâm sthitaschalati tattvatah*) as the
flies are to sweets. People therefore fall from Yoga
simply because they do not get the true relish of this
joy. And yet one who has got it is also bound³ to

1 C/ Lasya Jaya ay al bhaktini mukundani upajivanti—Shresti
Mār'natī a nispin. arvā' kumplutodake tāvīn arvesha Vedeshu
Br hmanasya vijñātah // B G II 46

Whatever there is any bias that is a spark of that Eternal Bias which is the Lord. *Uttara—Samv. Vrikshamala*

To tuñ pa-ambaranda s'ndho / vibhaya sekh teñ tuñ bindu / aseñ
n pañca gñana manda / vibhavot vibhayati talamall // *teantiaslgara*

C/S Lalliehi ; si moriti / tchia f'randfiehi stbiti // Anaslas gara

3 Cf. Åpanñitā priya jēñ k abhiñ / teli pripta hoññicha pññiñ / dusari
apurti rihala nññiñ / tesicha teññiñ sukha vñte // To sam yññ teli sukha
bhise / dusareñ sphurññiñ / nñse / ñnania to sindhinta vñiso / vivekell
to jñnavi // Matthunibyl antññ / ji malalinchí visorññ / ticha ñnandichí¹
ghitñ / anubhava dete sukhleññ // inandasigara

4 Cy Aishā sukheū jari ni Ali / prirabjha bbova na suto tyāli / to
bbova sukha duhkha ropeñ boñia / tarhi na chale hen vade ātāli yā
shlokiñ // 1a/Harthadip k:

enjoy earthly pleasures and suffer pain, which fall to his lot as the result of his actions in past lives. Shri Krishna tells us, in the next verse, that, in spite of these enjoyments and sufferings, he does not waver at all.

यं लब्ध्वा चापरं लभम् मन्यते नाधिकं ततः ।
यस्मिन्निरिथतो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

“ Gaining which, he deems no other treasure greater than it ; wherein fixed, he is unmoved even by heavy grief. ”

Having acquired the joy of the Self (*yam labdhvâ*), he cannot dream of any acquisition transcending this (*aparam labham manyate nâdhikam tatah*). To him, there can be no comparison whatever between his own pure, unmixed happiness and the pleasures derived from the senses, which are full of the germs of pain. In the same way, when he is once harboured there (*yasmin sthito*), he cannot be stirred¹ or shaken off by even the direst pain (*na duhkhenâ gurunâpi vichâlyate*) from that Bliss. In the next verse, Shri Krishna defines the Yoga, which produces such a beneficent result

तं विद्धादुःखसंयोगवियोगं योगसंक्षितम् ।
स निश्चयेन योक्त्वो योगो निर्विण्णचेतसा ॥ २३ ॥

“ That should be known to be named Yoga, in which there is a severance of union with pain. This Yoga should be practised with firm resolve with dauntless heart. ”

The four² verses from 20 to 23 form only one sentence. Pâtanjali defines Yoga as ‘inhibition of the functions of the mind (*Chittavritti mroddhah*)’. When the

1 Cf. Krtakrityam prâptam prâpaniyam âtmalâbhânnaparama vidyate iti Smritih

2 Cf. He châra shloka miluna ekacha vâkya âhe.—*Gîtâ ahasya*.

mind i.e., Sattva animated by the Self, runs after Rajas (*senses*) and Tamas (*objects*), its functions are called '*parigritti*' When it withdraws itself from them and turns back upon the Self, its function is called '*pratyag-ritti*' As soon as the mind sees the Self it merges into it just as our sight which is enabled to see different objects by the help of a lamp sees nothing but the lamp, when it is directed to it alone We are to understand (*tividat*) that the state of mind which ceases to have its connexion with the senses and their objects and thus breaks loose from pain (*tam dukha samogatiyogam*), is called *Yoga* (*yoga sañjnita*) To this the Yogi must cling (*goktavyah*) steadfastly (*nischayena*) and undespondingly (*nirvinna chetasā*) The complete idea expressed in *nirvinna⁸ chetasa* is that by cultivating a thorough disgust for worldly things and pure Love for the Self, he should strive strenuously without caring for delay or difficulties In the next three verses Shri Krishna speaks of *Pratyahāra* (*abstraction*) for the guidance of those Yogis⁴ who depend on their own efforts for success in their practice as it is necessary for them The step was as already mentioned omitted from the description of the *Matpara* Yogis because they did not stand in need of it

1 Of Pratyavritti svarupa / p hat luchi hoyo tadrupa / kli drl bti
p huli l ge dipi / anya na dekhe te ramayi / Jy dipaprakasbenchi netra /
p huli padartha chiravichitra / te p huli ligati dipa matra / padartha
tevli na disati // latarthadipika.

2 Of Evam jadavritti saflyora / tochi anadi dabbha bhoga / tyā vrittichā
hot n vlyoga / yoga b no vyat. chi // Yath rthad pilu

3 Of Prapanchih vairagya teelchi bhulgya / moksha sūhisanin baleavl //
latarthadipika

Also vair gya hei kari—*Jyotishshara*

Baho k la Ligato manonvi / k thi khedu mani na manuvi /
manonigraha anu lini / ati ja teni kar vi / Chittadanan lalakari

4 Of Klesho dhikatarmastubhu deha adbh/rauopyate—B G XII 5

संकल्पप्रभवात्कामांस्त्यक्त्वा सर्वानिशेषितः ।
 मनसैवेद्वियथामं विनियम्य समंततः ॥ २४ ॥.
 शनैःशनैरुपरमेद्वया धृतिगृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चितयेत् ॥ २५ ॥
 यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

“Casting out, without exception, all desires born of the fancies, and restraining the whole group of the senses from all sides by the mind alone, he should, step by step, become quiescent, by means of Reason controlled by steadiness; and, making the mind abide in the Self, should not think of anything. Wherever the wavering and unsteady mind breaks forth, there he should ever restrain it and bring it back to the control of the Self alone.”

The Yogi is advised¹ to abandon altogether, one and all, the desires bred by dreams

1 Cf Agâ! sañkalpâ pâsunî / je kâma sañskâra baisale marîñ / te sañkalpâ pâsunî jâle mhanomî / mhanâve kâma // Tyâ sarvâñ kâmâteñ / tâkunî maga tyâ manendriyânteñ / atyanta nemâvenî jiñ nânâ vishayânteñ / dhyâta hotîñ manîñ nighoni // Shiavana manana nîdihyâsa / tihîñ prakâreñ buddhisa / dridha vase sañskâra rasa / îtmâ aisâ mhanomî // Chidâtmâchu âtmâ hâ nischaya / joñ joñ kari toñ toñ tanmaya / hotâñ dhâranâ teñchi hoyâ / âtmâ pratyagâtmîcha mhanomî // Aishâ dhâraneñkaruni / je buddhi ase nischaya dharuni / te buddhi dhiñtri grihitâ mhanomî / mhanâvi agâ! // Tyâ buddhikaruni uparamâ / halu halu pâvâveñ gâ Pândavottamâ! / mhanaje yogâ vâñchunî itara kâma / manîñ na dharane sarvathâ // Evam âtmayâvinâ / kâñhiñcha nalage aisî bhâvanâ / teñchi uparamaneñ Arjunâ / mhanuni suchavi Shri Krishna // Pâvoni aishâ uparamâteñ / yogiñ yojitâñ manâteñ / âtmasvarupiñ buddhivanteñ / sthira karâveñ // Mana âtmavîñ kaiuni sthira / chintuñ naye kâñhiñ itara / âtmâ sphurana nirantala / yogiñ bâne aiseñ karâveñ // Jyâ jyâ padâithîñ mana / nighoni kari chintana / yogiyâneñ houni sâvadhuâna / tetheñ tetheñchi âtmavîñ yojâveñ // Yathârthatadiptikâ.

of wordly good (*sañkalpa prabhādān kāmāñśyaktvā sarvānasheshatah*) and to withdraw the team of senses from their objects on all sides by the mind only (*manasāt endriyagrāmam vimūryamya samantatah*) which being directed to the Self, no other thought should be allowed to touch it. If it be unwilling to forsake the sense objects owing to previous tendencies the Reason in whose power it is placed should be made to exercise its authority and force it to remain in the Self. But if the Reason itself believes in the reality of things, it would not care to control the mind. It is therefore also to be won over by *Dhrīti* that is by a firm conviction that the Soul itself is the Self. This however cannot be achieved without Shravana (hearing) Manana (Thinking) and Nididhyāsa (Self contemplating). With Reason thus emboldened (*buddhyā dhrīti grihitayā*) the Yogi is asked to resolve slowly (*shanaih shanaih*) that he requires nothing but the Self and become tranquil by ceasing to think of sense objects (*uparamet*). He is then to fix⁴ his mind steadily upon the Self (*ātmā sañsthām manah kritvā*) and dwell his thought on nothing at all (*na kinchidapi chintayet*). It may be pointed out here that the same quality of Sattva which is called Mind (*manas*) when it thinks of the different objects of

1 Cf. Āt. ii. niyamuchi bī yekala / jivēñ karīvī apula / jais. kritanischaicbeyā toll / bībhrī nohe // Jn. nekhearti

ityanta dhairathī arthit dhrītis karine buddhi grihita etale dridha nischayavall rabe temā karī.—Ditedi

Ati dh iriyukta buddhi karuna / manontrodhana karaveñ—
Chitradīnandalahari

2 Cf. Uparama etale kevala nibsañga thai jal sarva uparathi vritti khelchī līlī.—Ditedi

3 Cf. Aisrī tell ātmā sañstha mana karuni / sarvatra sarva vritti mātra tyajuni / svatah siddha ātmā mātrachi karuni / anuka manij chintanī nako // Chitradīnandalahari

the senses, is called Reason (*buddhi*) when it is able to determine that the Self alone is happiness and that the material world is nothing but misery. When the Sattva or mind, however, in spite of this resolution, cannot resist the temptation of hankering after the sense-objects for want of the support of the Saguna Brahma, Pratyâhâra¹ (*abstraction*) is the step recommended to the Yogi. It consists in reining back (*niyama*) the active and wandering mind (*manaschanchalamasthiram*), which breaks from control, to the Self that exists in the very objects to which it may choose to run (*yato yato nischarati tatastato tadâtmanyeva vasham nayet*), as no thought can possibly arise without the light of the Self. If the mind, thus, stays there quietly and ceases to think of anything else, it may safely be said to have been won over. Otherwise, such a state of mind, which alone enables the Yogi to enjoy the infinite Bliss referred to in the twenty-first verse of this Chapter, must be acquired by constant practice. The nature of that inexpressible happiness, which he secures when his mind is fixed steadily upon the Self, is clearly defined by Shri Krishna in the next verse

प्रशांतमनसं द्येनं योगिनं सुखभूतमम् ।
उपैति शांतरजसं ब्रह्मभूतमकल्पयम् ॥ २७ ॥

“The highest joy, free from the quality of the senses and sin (i. e., the functions of the mind), comes to

1 Of Tathîpi heiñ mana / abhyâsiñ karuñcha lâge kâñhiñ chintana /
tarî rîhoni sîvadhîna / pratyâhâreñ âvarâveñ mbane yâ shlokiñ //
Jyâ jyâ padârtluñ mana / nighoni kari chintana / yogiyâncê hoñni sîva
dhâna / tetheñ tetheñchi âtmâtuñ yojâveñ // Atmaprakâshâvinâ / kalpanâ
toñ uthenî / tetheñ tetheñchi tyâ manâ / pratyagvrittineñ yojâveñ âtmat-
vîñcha // Tathârthañyâla

Â pramîne nirodha sambâdhi karatîñ yoginuñ chitta je je pîsithi
chile te te pâsithi tene pâchhuñ vali âtmâneja âdhina karavuñ,—Durodi.

this Yogi, whose mind is full of peace and who is become one with) the Brahma

When the mind of such a Yogi is perfectly tranquill (स्त्रियं शान्ति इति) he experiences the Supreme Bliss (अपि विकल्पम् इति) Its nature is described in two ways. It is in the first place said to be one which is so derived like worldly happiness from any of the objects of the senses because there the group of senses does not exist (स्त्रियं इति). It is thus beyond the province of the sense. It is also said to be free from the functions² of the mind (क्षमताम्) which are called विकल्प (इति) because they are the germs of pain. As regards the Yogi who enjoys this endless happiness he is spoken of as *Brahmavatti* that is one who has become Brahma. In the next verse Shri Krishna describes the Yogi who has attained to Perfection by Vijnanika Yoga.

युज्ञेय भूता माति योगी द्विष्ट द्विष्ट द्विष्ट ।

युज्ञन भूतात्तेऽपि यत् युज्ञन्युज्ञत् ॥ २६ ॥

"The Yogi whose mind is thus constantly attuned freed from the sin (of forms) easily enjoys the infinite happiness of contact with Brahma.

The Yogi who abandons all thought of sense-objects (विकल्पालमश्व) and devotes his whole mind always to concentration (युज्ञने वा स्तुत्रिद्वान्), loses his

1 CY El ria j the rājguru/mihana mātālī n'pura/kha
j Le' rām le'di'y'ndhi g'na / le' sakhā sh'a s'a rām mātālī //
Jatīkādipikā

2 CY El ria j the rājguru/mihana mātālī g'na

3 CY El ria j sakhā sakhā mātālī mātālī n'pura/kha
j Le' upaj datt' k'li' k'li' s'a/jāvāt' datt' k'li' // Jatīkādipikā

4 CY Jok'li s'ra. c'di Brahma Yogi/jo sura Prakrterina duf' n'na
p'li' / t'c'li' to s'ra mātālī mātālī / Ans' na'ke j'na tuf' // CY
c'di mātālī

faith in the reality of things, which is the seed¹ of every possible sīn (*kalmashah*), and enjoys (*ashnute*) with ease (*sukhena*) the endless Bliss (*atyantam sukham*), which springs from coming into touch with Brahma (*Brahma sañsparsham*). “One should earnestly practise this unconventional bliss”, says² Shri Shankarâchârya, “until it will obediently spring up of its own accord in an instant at the will of the individual.” Shri Krishna has, so far, been describing the Vyatireka Yoga, which consists in separating oneself from the functions of the mind. When this Yogi, however, rises from his Samâdhî and opens his eyes, he cannot help seeing the world outside and feeling that it is real. Under these circumstances, how can he be said to enjoy Living-Freedom (*Jivanmukti*), which is mentioned to be his privilege in the preceding verse? The Blessed Lord, therefore, describes, in the next verse, his Anvaya³ Yoga, to which, when indirect reference was made in the twenty-sixth verse regarding Pratyâhâra (*abstraction*), it looked like only a means of Vyatireka Yoga.

सर्वभूतस्थमात्सानं सर्वभूतानि चात्मनि ।
ईक्षते योगायुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

1 Cf. Sakala kalmashâncheñ bija / mula vâsanâ je sahaja / te gehi aiseñ Adhokshaja / suchavi etheñ // Parantu ughadumu netra / dekhela jehvâñi jaga vichitra / tevhâñi prapancha sarvatra / disoñ lâge sâchâsâ // Âni purva shlokâñi Shripati / bole jivanmukta sthitu / yogâchi toñ bolilâ ritu / vyatirekamâtra // *Yathârthatadipikâ*.

2 Cf. Imam châkrîtrimânandam tâvatsâdhu samabhya set / vashyo yâvat kshanâtpuñisah prayuktah sambhavet svayam // *Aparolshânbhuti*

3 Cf. Kriñ ‘yato yato mscharati’ / yâ shlokâñi anvayâchihi ritu / dâvili pari vishada sthitu / boilâ nâhiñ // Kriñ jeñi jeñi kalpi mana / tetheñ tetheñ âtmachintana / karitâñi svarupiñi thâie heñi sâdhana / vâtaleñi // Evam vyatireka yoga / varnilâ jethenâ vritti viyoga / âtâñi anvaya yoga tyâchâcha Shrirañga / varnitase yâ shlokâñi // *Yathârthatadipikâ*.

"He, whose Self (purified Reason) has been attuned by Yoga, viewing all with eye of sameness see the Self abiding in all beings and all beings in the Self

Just as we find water in the waves and waves in the water so does the Yogi whose Reason has become steady¹ (*yogiyuk atmā*) realizes (*ikshate*) the Self in everything (*sarvabhatashtamdtmanam*) and everything in the Self (*sarvajutani chātmanī*). It may be said however that it is not possible to see the spirit in matter which is entirely different from it in appearance. But the difficulty is solved in this way that although pieces of ice are hard and do not resemble water at all yet our experience is that they are nothing but water. Similarly sugar and articles made of sugar appear to the sight as distinct things but to the taste they are the same. Therefore to the questions put by Arjuna in B G II 54 as to ho one whose Reason has become steady (*Sthitaprajna*) talks sits etc the replies given by Shri Krishna suggest that he is steeped in this Ananya Samādhi. Thus when he is required to mingle in the affairs of the world in order to pay the penalty of his deeds in previous lives he sees the same Self everywhere (*sarvatra sama darshanah*). But this he would be able to do only by the practice recommended in the verse which treats of Pratyahara (*abstraction*). When the mind breaks from control the Yogi is advised there freely³ to

¹ Cf Tatātma cha sakala / pari chitta vishaya bhilvena kala / ten
tyā yoreñ nischala / to yorayuktītmā mhanīv // Tattīrtī adīpika

² Cf Bhutānēh nā anukapanā / anuku noho antisūlānam / kerla
ekatvachī Māzel j no / sarvatra jo // Jr n i/ea i

³ Cf Iato yato nis karati / ya shlo līl Shripati / mban j ū joil manu
chinti / teth u t th ūchli yojavēñ utmatrīv / I tam nirodhitām vruttī /

imagine the world of forms and see the Self everywhere in it, as we see water in the waves. In fact, the force of habit is so powerful, that it happens that by practice the Yogi sees¹ first the Self and then the material forms, just as we see first the water in the waves and then our attention is drawn to the form of the waves

Unless a Yogi reaches this state, he cannot be called a *Jivanmukta*. The Shruti² says that if the aspirant acquires Anvaya Knowledge and does not forget it, he kills Desire (*pāpmāno*³) and enjoys Living-Freedom. But, about the Vyatireka Yogi, it⁴ says only that he tears no one (*Na bibheti kutaschana*), which means he obtains Salvation. For if, after Self-realization, no attempt is made to destroy the Mind by the practice of Yoga, the Jnāni will have surely to take⁵ birth again. The

मृत्युर्बोद्धु लग्नि / तेव्हानि लपुनि जगदाकृति / सुवत्रा अत्मि पहिवा /
Yathārthatadipīlā

मृत्यु मोक्षेन यथा रुले / तेव्हानि नियमुचि ग्हेउनि येले / असेन्दु
स्त्रियु येहु होले / एवेचि // *Jnāne hiari*

1 Cf. कीर्तिमां अध्मि जाल दिसे / तेव्हानि त्रिमूलाकारा गवासे / असि
वृन्धानं चाथसि बुसे / पितृतिनि ये निति // *Yathārthatadipīlā*

2 Cf. विज्ञानम् ब्रह्मा शेद्वेदा तस्मिच्छर्वा प्रमाद्यति /
बुरामि प्रमेनो हिति सर्वाङ्क अनन्त समिश्रते //

3 असि तत्त्वं अन्वया ज्ञाना / ज्ञानेन विश्वरूपा ब्रह्मा विज्ञाना /
त वृन्धानं ज्ञानो तर्णेन जात्वा / कृत्वा अज्ञाता // नेत्रि असेन्दु ज्ञाने /
ज्ञानोभिति अहिनृति बने / तरि शरिरा अस्तित्वं तो मुक्ता न्हाने /
हेत्रि असि ब्रह्मावल्लिति // *Yathārthatadipīlā*

4 Cf. प्रप्तानुम् प्रजापि ल्येनाम् ज्ञाना विज्ञानं निश्चानम्—B. G.
III 11

5 Cf. यतो विद्यो निवृत्ताते अपि प्रप्ते मन्महि सहा / अनन्दाम
प्रियं वानो निवृत्ताते बिभेति कुतस्चाना //
असि येत्वा तिनि न वृत्ताते / हेतु श्रुति फले येन बोलते / तेलेन प्रिय
प्रियं विवृति होते / प्रति ज्ञानमुलि त्येहा योगेन बृहत्रा // व्याप्तिना
नि विवृता योग दोहि / एहानि बृतातु ये दोहिनि मधुनि / नृत्ति
अस्ति ये विवृतम् / ज्ञानमि मत्तासि तो भनि श्रुति महाते // *Yathārthatadipīlā*

6 Cf. एति ज्ञाना विद्या विपरि / चित्ता नाशा वोहे योऽस्मि / प्रिय

two means for the destruction of mind therefore suggested by the Sage Visishtha to Shri Ram in the Yogi Visishtha are the two Yogis *Vyatireka* and *Ananya* which are called there *Yoga* and *Jnâna* respectively. The former is defined as the inhibition of the functions of the mind (*Iritti mroddhah*) and the latter as seeing the essence of things (*Samvagavakshanam*). If you show a piece of cloth to any one and ask him what it is he will say that it is cloth. He may happen to be a child who has no idea whatever of the thread of which it is made or a grown up man who knows the thread and yet who is not careful to observe it in the piece of cloth. The latter resembles a Yogi who has realized the Self but who is unable to see it in the Universe. Without Ananya Yoga therefore duality cannot vanish and Living-Freedom cannot be enjoyed although the destruction of mind and Salvation can be secured by either of the two ways. If any description of a

garbhav sruudati / bon rachi ty li m techy / Ty chitta nashua he
lonhi / apya asati milano / yo tv sishtih Visishtha Muni / bole Shri
Rambhail dol s' loki /

Lorat al hthi Sh'ona—

Drau kramau chitta nash ya voro jnânaieha R ghava / yoro vritti
mroddhohi ju nam samyavakshanum // Is dhyan kasyachiloy o kasyachij
ju manischayab / prat rau Irau tatah alkshujag ja parivah Shiva //

Drau krama chitta nash cho / n a R l ha t bolles ch / eka yo a
eka jnâna asati svavile / paruma Shiva valal mhan Visishtha //
Tyluta yora milanaje vritti mroddha / jnâna milanaje ananya bolba /
samya avakshana shabd ch a oha / Lari n ananya yo a sidhi ho o //
I i samya avak hanu / mhan j bareñ nirk hanu—Iath irthadly i'd

ini bhrimacit hankarabhagavatpujya pila / tay nehen mita asif
ase vishala / alhishtina jnâna drkha nirbilha / nentil h ya b dha
kalpit ch / Ma hi Irishya bidbita hoye / an y se li n ihu os hoyo /
magha irodha kar v koneñ klyna / svitahskidha pih u svayenchi llohe //
O htsad mandala ars

Vyatireka Yogi includes the enjoyment of Living-Freedom, it must be distinctly understood that he has mastered the Anvaya¹ Yoga also. Now, a question arises whether an Anvaya Yogi also stands in need of the Vyatireka Yoga for obtaining Living-Freedom. Shri Krishna answers the query in the negative, and tells us, in the following verse, that nobody, who only attempts to see the Saguna Brahma everywhere, ever falls² from Yoga.

यो मां पश्यति सर्वत्र सर्वं च भये पश्यति ।
तस्याहं न प्रणश्यामि. स च मे न प्रणश्यति ॥ ३० ॥

“Whoso sees Me everywhere and sees everything in Me, I never let him go, nor does he ever lose hold of Me.”

The meaning³ of this verse is that one, who only begins to see the Saguna Brahma everywhere (*yo Mām pashyati saṁvati a*) and this diversified world in Him (*saṁvancha Mayi pashyati*), though he may not have reached the stage of a Yogārudha, does not stand in any danger of falling from Yoga, because, the Saguna Brahma does not lose hold of the aspirant (*tasyāham na pranashyāmi*), and the aspirant too does not loosen hold upon Him (*sa cha Me na pranashyati*). For, if the Jnāni is supposed to be already enthroned in Yoga, where is the propriety of saying, ‘I am kind, i.e., never

1 Cf Kotheñ vyatireka yogi / varnunihī tyā lāgiñ / jīvanmultī vāinilī jagiñ / tari anvaya yoga hi tyāsa asela jīnāveñ // Yathā thadipikā

2 Cf Tasmāt sūrvātmaka dhyāneñ yogabhrashta navhe kadhiñ // Samashloka

Yastu sarvāni bhutāni ātmāyevānupashyati / ātmānam sarva bhuteshu na tato vijugupsyate // Shri uti

3 Cf Agāl Māteñ pāhe sarvatra / āni Majamājī heñ sarva vichitra / pāhe hā yogārambhā mātia / jo kaiñ // To yogārudha nase jarī jālā / yogabhrāñsha na ghade kadāpi tyālā / kiñ Mi maga tyā yogiyālā / antara

invisible to him (*tasyam i i pranashyami*) ? He is, therefore one who after Self realization practises the *Anvaya Yogi* and worships the *Saguna Brahman*. The Worshippers of the *Nirguna Brahman* are generally engaged in the *Vyatireka Yogi*, whereas the Worshippers of the *Saguna Brahman* are fond of the *Anvaya Yogi* only. In the preceding verse therefore when Shri Krishna says that the Yogi sees the Self (*atmanam i e Aurguna Brahman*) in all He refers to one who is a Lover of *Vyatireka Yogi* but who practices *Anvaya* only for the purpose of securing Living Freedom. He depends upon his own efforts and he neither expects nor gets any assistance from the Personal God. The Yogi spoken of in this verse is said however to see Me (*Mam i e Sagunam Brahman*) everywhere and thus both of them can never be cut off from each other. This is the result of the Personal God being of the nature of the *Kalpavriksha*². Shri Krishna describes in the next verse the facility with which such a Yogi attains to Perfection.

n H k e l p // Anu h jn al / aste tma ro i i ho m / abhy ar karit il ligil
 bhajanu / Sagunam bly // hi i nirguna hi bly ti / ty usa vyatireka yo mecha
 atyantarat / je jnani saguna bhaj tu / tyilai vandu anu ya yo chucha
 atyanta // Ata era purva shlokei laruni / sarabhu ta stham tm in am
 ml moni / tm u laru sanchi bolon / yl shlokam U ter eva te jo p be
 ml an ase // kit tuis svatradise / tochi tm lsa una larum tm a.e / ait
 earavali uti asu urase / bhal ti M il bhava // lati rthad jaka

Tochi ist vera hil i rishinumarti / jy eli krip auli vi sarvuthi / tenei
 sarva karyei s idli p rati / avayei na i gati kleha karunei //
Chitsad nandalala :

He has access to M an I am kind to him—Telang

1 Cf. Visidevah sarvamiti—B G VII 10 and Ananyenaita
 yogena M m dhyayanta up sato—B G VII 6

2 Cf. Ye yathil M m propulyante—B G IV 11

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
लर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

“ Whoso takes his stand on oneness (with Me) and worships Me abiding in all beings, that Yogi lives in Me, whatever may be his mode of living.”

The Personal God (*Saguna Brahman*) imagines all beings and dwells in them By the Vyatireka Knowledge, the Yogi¹ realizes Hīm to be the Self, who is naturally dearer to everybody than anything else Wife, children, wealth and fame are all evidently dear for the sake of the Self When the Yogi, therefore, identifies his Self (*ekatvamāsthitah*) with the Saguna Brahman, enshrined in all (*sarvalbhutasthitam*), and worships Hīm (*Mām bhajate*), he is said to live in Hīm (*Mayi vartate*), no matter what his life may be (*sarvathā vartamāno’pi*²) Just as one, who has quaffed a cup of nectar, has no fear of death even if he were to take a dose of poison, so, the Worshipper of the Personal God, who has realized the essential unity of everything (*Sarvātmabhakta*³), whether he does or abandons all action,

1 Cf Ag 1! Mi śarva bhūti aseñ / saiva kalpuni suvānta vaseñ / tochi Mi itm i ipul i aseñ / vyatirekeni kalaleñ jay iši // To sakalāhuni priya / āpalā itmā h i nischaya / kīñ putra kalatia ity idī hoyā / priya ītyācha ītmay i kāraneñ // Klatva tyā Mijasi aseñ / anushthuni sriyātmi bhaktiaseñ / to bhaje yogi oraseñ / nivritti mārgeñ // *Yathāthadipikā*

Ekatva buddhi manānta thevuna saiva bhutānta asanāryi Mala (Parameshvari illa) jo bhajato —*Gitāyahasya*

2 Cf Jñononi nenateñ kaiñ māzeñ manu / Tuži piemalkhuna deuniyāñ // Maga mi vyavkhātiñ asena vartata / jeviñ jal i īnta padmapatra // Aikom nāikeñ mind istuti k iññi / jaisi k iññi unnamani yogirija // Dekhonī na delheñ prapancha li i dñshti / svapnāñchayi sūshhti chevilyi jeviñ // *Tukā* mārge aiseñ jiliy ivañchuna / kāraneñ teñ teñ sīna vītatasē //

3 Cf Sarva karmāñchayi tīgēñ kriuna / Yajnavalkyādi aisi vāte jāniñ / athavā śarva kāma acharona / vārte bharvaseni Janakādikāñ aisi // Athavā prasiddheñ karunā / Dattatreyādikāñ aisi vārte jīna / saivathī ena kena piakareñ kriuna / yajvalārona asatiñhi // *Chitsadānandalahari*

has no danger at all of falling from Yogi, because he dwells and lives in Him. This shows the extreme Love of the Yogi to the Lord for without it his mind would never remain steady in Him even for a moment. Therefore as one who loves gold views the same in all ornaments so does the votary of God discern Him in the various forms such as those of wife children etc which appear before him. Under these circumstances how can they affect him in any way? Thus Anvaya Yoga is proved to be superior to Vyatireka Yogi because it not only gives Living Freedom to the Worshipper of the Saguna Brahma as it does to the Nirgunaopasaka Yogi but it also enables him to realize His manifestation in the Universe (*Para Bhakti*). The Worship of the Personal God by the Anvaya Method is esteemed as our highest duty in Shri Bhagavata² and was practised by the Prince of Lovers Pralhada and the Crown of Saints Tukarama as may be seen from the following quotations³

It may be noticed here that in the Bhagavat Gita as a rule the word *itnam* used in verses 9 and 29 and the word *Um* used in verses 0 and 31 refers to the Nirguna Brahma or the Impersonal God and the Saguna Brahma or the Personal God, respectively.

1 Of अत विश्वा भगवदेषु निपुणे प्रति तेऽपरमा लभते
योगिः ॥ इक्षा चूष्यते भूत्वा कामलक्षणं श्रेष्ठतत्वं अव्ययोऽचेन
बोली ॥ इत्युभाक्तान्वयायोगः ॥ त्यक्तं तात्त्वाभ्युपत्योऽनिव्यक्तं
तपोऽस्ति उग्रम् ॥ वैतानिकाहात्त्वाभ्युपत्योगः ॥ लक्ष्मीत्वा अद्यपि क्ष

2 Of इति न रातो स्मिन पुराणे एव एताह प्राप्तं ब्रह्मतः ॥ इक्षुं
भक्तिं गोविदो यस्त्वर्वत्र तदिकान्मनः ॥ त्वरित उतेषु याः
पात्येति भगवान्द्वावान्मनानाः ॥ भूतानां भगवान्यज्ञानानां ॥ भगवान्तत्त्वानाः ॥

3 Of इति तद परिपार्श्वं एताह प्राप्तं नारायणिः ॥ तत्त्वात् हरि देवा
धेति तु ॥ *Anvayatara*

गोदापाणीं जूता गुला / तास्ति देवा चालि शकाला ॥ अति भजोऽलवाने
परि / देवा सब ल्या अन्तरी ॥ उदात्त वेवाति / नवहो तारा अग्रिला ॥
हेन आवालारा नाम्हि / ताक्त म्हाने तालो अम्हि ॥

"If you see the Personal God in all beings, like Pralhâda, then alone He will be visible to you."

Amritarâja.

"As molasses is nothing but sweetness, so has everything become God. How am I now to worship (Him)? God is everywhere in and out. The wave is not a bit different from water. Gold is ornament in name, so are we, says Tukâ."

In order to encourage the Anvaya Yogi, who attains to Perfection, to help mankind in crossing over this ocean of grief, Shri Krishna expresses, in the next verse, His full regard to those, who show kindness to all beings by increasing their happiness and relieving their pain.

आत्मैपम्येन सर्वत्र समं पश्यति योऽकुर्तुं ।

हुखं चा धदि चा दुःखं च योगी परमो मतः ॥ ३२ ॥

"Whoso sees the same, O Arjuna !, on all sides, comparing all pleasure or pain with his own, is deemed the best¹ of Yogis."

The Yogi, who sees the Lord in everything, is considered best (*paramo matah*) only if he views the Individual Souls with an eye of kindness. Even a perfect Yogi is aware of the pangs of hunger and thirst and the satisfaction which food and drink afford. He must, therefore, knowing that whatever is pleasant or painful to himself is also pleasant or painful to others (*sukham vâ yadi vâ duhkham*), put himself in their place (*âtmâupamya*) and give every being as much relief from pain

1 Cf. Agî Arjunâ ! yogi / Maja sari iti pîhomibî jîgînî / jani dayekarumi jivâlligînî / sarvatra pîhe // Tai to yogi atyanta / thora ani Maja sammata / mhanomî yî bhîveñ Bhagavanta / dayâluteva riti tyâchi varnato // Yathârtha-dipikâ

He Arjunâ ! sukha aso vî duhkha aso, âpalî i pramâneñ itarânâñ ashâ (âtmâupamya) dushktineñ jo sarvatia sîrakheñ pâhuñ ligalâ to yogi prama mhanuje utkrishta mânulî jâto — *Gitârahasya*

and is great pleasure as lie in his power (*sarvatra samam
pashyati*) It is needless to say that he ought not to be instrumental in causing even the least hurt to any living being A practical illustration of the point urged in this verse was given by the Mahomedan Saint Shekh Mahamadbova

When he was a boy his father who was by profession a butcher gave him a knife and asked him to kill a hen As he had a very kind heart he tried the knife on one of his own fingers and he naturally felt unbearable pain He threw the knife at once and left his father's house to join the Hindu Saints who lived in the neighbourhood In their company he studied philosophy and acquired practical knowledge of the Self He has left us a beautiful translation in Urdu of such a difficult work as *Yogavāśishtha* The golden rule¹ of doing all good and no harm to others is the substance of all the Puranas of Vyasa If the Yogi is a rich man then only he would be able to supply the wants of the poor but if he is poor himself what is he to do? The answer is that he must utilize the wealth of body tongue and mind and especially that of the spiritual Knowledge he possesses in making the world happy and not allow himself to be absorbed in his own Bliss He must recall to his mind the days when through Ignorance he

I Cf. Ishtādasha purānduṣṭa śraṇa śraṇa samuddhritam / pūrṇapālāṁ
pāṇḍyān pāṇḍyān para pīḍanam // In daily life this (love) means two things first that you shall be careful to do no hurt to any living thing second that you shall always be watching for an opportunity to help — J Krishnamurti

Rejoice with them that do rejoice and weep with them that weep Dearly beloved avenge not yourselves, but rather give place unto wrath for it is written Vengeance is Mine I will repay saith the Lord Therefore if thine enemy hunger feed him, if he thirst give him drink.—Romans XII 18-0

himself was troubled with the worries of life, and suggest to the weary Souls the means, such as Love, Discrimination, Self-control and others, which destroyed pain and secured for him eternal happiness. It is for this reason that Swâmi Vivekânanda says¹ - "The highest of gifts is the giving of spiritual knowledge, the next, is the giving of secular knowledge and the next, is saving of life, the last, is giving food and drink." The Saint Tukârâma expresses² a wish that he may be permitted to enjoy the privilege of becoming the slippers of such meritorious and benevolent Yogis, who impart sacred instruction to men and women, so that he may have an opportunity of coming always in contact with their holy feet. This is the pious work a *Sthitaprajna* is asked to do in the Bhagavad-Gîtâ, which, in the words of Babu Aurobindo Ghose, would never "send Buddha back to his wife and father and the Government of the Sâkhyâ State, or direct a Râmakrishna to become a Pandit in a vernacular school and disinterestedly teach little boys their lessons, or bind down a Vivekânanda to support his family and for that to follow dispassionate the law or medicine or journalism". If the Yogi does not do this, he will be in the position of an emperor, who allows his friends and relatives to beg for alms. He is, however, able to do his work satisfactorily, because, he always wields the weapon of Forgiveness "Those who wield the weapon of Forgiveness what can the wicked do to them? If a forest fire breaks out where there is no grass, it must die out of its own accord" *Tukâ* says, Forgiveness benefits all mankind; practise it continually

1 Cf. Ya idam paramam gubyam Madbhakteshvabhdhîsyati / bhuktum
Mayi parîm kûtvi Mînevîshat�asañshayâh // B G XVIII 68

2 Cf. Tiñchi punyavanteñ paia upâkîri / prabodhiti nûi nara lokâñ //
Tuka mbane tyânche pûñi pâyapost / houniyâ vâsa karina tethen //

and make yourself happy' Now, Arjuna thinking that Anvaya Yoga is not possible for him to accomplish, gives vent to his feelings of disappointment, in the next two verses in order to enlist the sympathy of Shri Krishna

अर्जुन उवाच—योऽयं योगस्वया नोका साम्येन मधुसूदन ।
पतस्याह न पश्यामि चचलत्वातिस्थिति स्थिरा ॥ ३३ ॥
चचर हि मन दृष्ट्वा प्रमाणिष्य वल वद्धम् ।
तस्याह निरह मन्ये चायोरिघ सुदुर्लभम् ॥ ३४ ॥

' O Madhusudana (Slayer of Madhu)! owing to restlessness, I see no fixity in this Yoga by same ness now taught by Thee. The mind O Krishna!, Is verily restless; It is tumultuous strong and stubborn; I think it as hard to curb as the wind

By using the word *samyena* (sameness) Arjuna refers to the Anvaya Yoga treated of in verses 29 to 32 (*yogam yogastvayā proktah*) He thinks it impossible for him to realize it (*etasyaham na pashyami sthitum sthiram*) in consequence of the fickleness (*chanchalatrat¹*) of mind He further complains that the mind (*manah*) is not only fickle (*chanchalam*) but also boisterous (*pramāthi²*) in as

1 Cf *Vigraha—Svabhaktinām pāpādūshān krishati nīśārayati asau*
krishnab / svabhaktinām puru hārthan ikarshayati prapayati asau
krishnab iti //

— Cf *Tu ja nitya muktā sarva sugama / pari maja atyanta vate*
durgama / jo hā anvaya yora sarvottama / boliyela Tuvan // Yora bolalisi
doni / ty nta hā alikade samyeñi karuni / sarvabbuta thamatmānam
mhanoni / yā shlokap suni va lalasi yo a // Iatarthad pikkā

3 Cf *Heñ mana kaisēñ kevadeñ / aiseñ mbané pion tarl na eampade /*
yarhavnu rāhītavayā toladen / trañlokyā yeyā // Mhanauñi aiseñ kain
ghadaila / jeñ markata samidhi eñ / kāñ rahe mhanitla rabilā / mahavatu //
Jnaneshvarī

4 Cf *Aji krishnaji! heñ mana / parama chanchala añi mathana /*
karunti indriya kāñtāñchen dabana / kari vivekacheñ // Iatharthad yikā

much as it stirs the senses and destroys discrimination. It is, besides, so powerful and obstinate (*balavaddhidham*¹) that he deems it as difficult to restrain it (*tasyāham mīgrāham manye sudushkaram*) as to hold back the wavering wind (*vāyoriva*). The object of Arjuna in mentioning these difficulties is, that the Merciful Master may be pleased to suggest a remedy to avert them. In the next two verses, Shri Krishna admits the difficulties pointed out by the Disciple, and teaches him how to govern the mind and acquire the Yoga.

श्रीभगवानुवाच असंख्यं महावाहो मनो दुर्निश्च हं चलम् ।
अस्यासेन तु कौतेय वैराग्येण च गृह्णते ॥ ३५ ॥
असंख्यतात्मना योगो दुष्प्राप्ति से मतिः ।
वश्यात्मना तु थनता शब्दोऽवाप्तुमुपायतः ॥ ३६ ॥

“ Undoubtedly, O Mahâbâho (Mighty-armed) !, the mind is fickle and difficult to curb, but, O Kaunteya (Son of Kunti) !, it may be restrained by constant practice and dispassion. Methinks, Yoga is hard to attain for one who is uncontrolled, but for him who is master of himself and strives, it can be attained by (proper) means. ”

There is not the slightest doubt (*asañshayam*) that to conquer mind, fickle as it is, is a hard² nut to crack

Āni kevala chanchala hi nre / atyanta heñ pramâthi jâna sarvâñsheñ /
sharira indriyâñsi kshobha karitase / svabhâvochî ase yayâchâ // Chitsadâ-
nandalahari.

1 Of Heñ balavanta nîvare / dhruñ jâtâñ adhika bâvare / mota
bîndhoñ jîtâñ bhaie / gaganiñ jañsâ mahâ vâyu // Yathâithadipikâ

Āni atidûdha hi nre sarvârthiñ / vishaya vâsanî sahasreñ abhedyâ ati /
jañseñ nâgapâsha shastreñ na toditi / taisi gati manachiyî // Chitsadânanda-
lahari.

2 Of Apyabdhîpânân mahato merorunmulanâdapi / api vahnya-
shanâtsâdho vishamaschitta nigrakah // Yogavâsishtha

(रिंग दुर्मग्रिरम् चालत) but in history we find that even invincible fortresses were captured by great heroes Arjuna is therefore encouraged to undertake the conquest of the mind by the two appellations *Mahādho* (Mighty armed) and *Kaunteya* (Son of Kunti) The former refers to his past achievements and the latter to his being born of a lady who herself was a Jnani and a Lover of Shri Krishna One who is diligent in doing his duties in the world naturally acquires habits which help him greatly in his spiritual progress But without the two means of constant Practice and Indifference to worldly objects it is not possible to govern the mind (सद्य त्वं तु अर्जेणा एव ग्रीष्यते) As soon as one realizes the Self his duty is always to direct the mind to the Self either in his body or in the Universe For what matters it to a thirsty man whether

१ Cf. महातोऽन्नोऽपि गुरुं तिर्त्वा । एव यज्ञं वैकाशी । क्षी
स्त्रियो देवा लकुण्ड ॥ अन्तुः कांतेय ॥ अमृता आ
कुंती तेषां तयाः प्राप्नुम् वृत्तिं भौतिक्यां ॥ क्षी द्वितीया मृता हि ॥
अग्निं जो प्राप्नुवा लक्ष्मा । तथा प्राप्नुवा सिद्धिं मोक्षां ॥ माना
स्त्रियो देवा लकुण्ड ॥ तज्ज्योग्या नात् ब्लृत्वा ॥ ऋथिरथापि ॥

२ Cf. उपर्युक्ताविद्यायामा चित्तान्वेष्टा मुहुर्मुहुर्वा । न शक्यते
मानो ज्ञात्वा विद्युक्तिमानिदृतं ॥ अनुकूलेन विद्युत्ता नात्तो यथा देवता
मा अराजा । अल्लात्मा विद्युत्तिगमान् सिद्धुं संनामेन हा ॥ वै सन्ति
सम्पर्यात् इति प्रिनास्पदा निरोल्लभान् । एवं स्त्रियो युक्तयाः पृष्ठा द्वारा सन्ति
एतत्ता जाये लिङ्ग ॥ त्रितीयाः युक्तिशु हा ब्लृत्यामयान्ति यो । चेतास्ते
दिपामित्यज्ञा विद्युत्तिगमान्ति तामो नानालिङ्गानां ॥ तज्ज्योग्या

आ इति विद्युत्तिगमान्ति देवता विद्युत्ता लकुण्ड ॥ श्री
राजा श्रीकृष्णान्ति निरोल्लभान् ॥ ज्ञाना । अभ्यासा पुर्णा बोला श्री ॥ अन्ति
विद्युत्ति विद्युत्ता लकुण्ड । विद्युत्ता लकुण्ड श्री भगवान् । सिद्धुं विद्युत्ता
विद्युत्ता लकुण्ड । प्रस्तोता । प्रप्त्यन्तर्था सिद्धुं अन्ति विद्युत्ता ॥ तरी तयांचेष्टा बी
विद्युत्तिगमान्ति येत्ता । अस्त्र अभ्यासा लकुण्ड या द्वारा । नानालिङ्गानां दोलेष्टा विद्युत्ता श्री
भगवान् । अन्यां लोकां अभ्यासा विद्युत्ता ॥ इति नानालहारी

अभ्यासात्री विद्युत्तिगमान्ति लहारी—P tanjali Yogasutra

तरी तयां विद्युत्ता लहारी । लहारी अभ्यासा विद्युत्ता । तरी केतलेन
केतलालारी । लहारी लहारी ॥ ज्ञाना लहारी

he gets water or ice? But, as the Jnâni's previous Karma¹ must withdraw him from his Yogâbhîyâsa (*practice of Yoga*) now and then, he requires dispassion (*Vairâgya*) to enable him to return to concentration after going through the necessary enjoyment and suffering, and not to loiter among the sense-objects. He, however, who is attached to them, is unable to control his mind properly (*asañyatâtmânâ*²). Yoga-attainment, therefore, Shri Krishna thinks, is a very hard task for him (*yogo dushprâpa iti Me matih*), while, for him, who is self-restrained and assiduous (*vashyâtmanâ tu yatastâ*), it is easily attainable by the expedient³ recommended by the Shastras (*shakyo'*

1 Cf Tethenî sthiratva mana pâve / pari purva sañskâra tyâlâ âthave / mhanuni vishayâñlade dhâñve / vishaya te jadatveñ mânuni // Tevhâñ pâhiye vairâgya / tyâ vanâgyeñ svânanda saubhâgya / jatana hoyâ nâse abhâgya / vishya vâsanâ // *Kathârtha dipikâ*

Arjunâchâ bhâva itukâchi ase / jnâna zâliyâhi piârabdha bhoga vasheñ / kaitritva bholkitritva sukha duhkha sarvâñsheñ / râga dvesha ase chitta dharma he // *Chitsadânandalahari*

2 Cf Arjunane ethi âgala kahe chhe ke tattvâbhîyâsa karatâñ prâi ubdhâ-bhoga balavattara hoyâ to pana prayatnavânatthi sâiva siddha thai shake chhe Shri Vasishte Lahyuñ chhe ke 'sarvameveha hi sadâ sañsâre Raghu-nandana / samyik prayuktâtsai vena paulushât samavîpyate // 'âm chhe etale je *asañyatâtmâ* arthât *yathâtha rite yata* etale *mrigîhita nathi* âtmâ arthât *antahkarana* athavâ *chitta* jenuñ tenâthi *yoga* kadîpi pamâto nathi — *Dvivedi*

3 Cf Aneka sâdhaneñ sâdhîtâñ / kahîñcha vairâgya nupaje chittâ // jaga heñ mithyatveñ jânatâñ / vairâgya tattvatâ purna hoye // Jayâ vairâgyâsi kârana / vishayîñ dosha drishti sampuina / âni prapanchyâcheñ mithyâ bhâna / donhi jâna kârana tayâsiñ // *Ranganâthi Yogavâsishtha*

Jetheñ jetheñ svabhâveñ / nâma rupiñ chitta dhâñve / tetheñ tetheñ pahâveñ / dosha âhe mhanomî // Yâ abhyâseñ thodake divasâ / utpanna hote jujnâsâ / maga dosha drishti sodomi saha-â / Brâhma drishti pahâveñ // Soneñcha jaise alañkâra / tarâṅga budbuda jeviñ nira / Brahma taiseñ jagadâkâra / dujeñ kâñhiñ asenâ // Brahma âhe kârana / jagatkârya nâhûñ bhinna / aisi jânâvi te khuna / Brahma drishti pahânyâchi // Jevhâñ chitteñ chanchala vrâveñ / nâmarupiñ dhâñvâveñ / âpana tetheñ pahâveñ /

'uptumupajatalah) viz a firm belief that the enjoyment of sense objects ultimately results in pain and that they are unreal. This will help him in his attempts to see the Lord everywhere. Arjuna, who was at first greatly disappointed now got some courage and resolved to follow the advice of the Master. But, as a doubt arose in his mind as to what would become of him if he could not complete the whole course in this life he puts a question to that effect in the next three verses.

अर्जुन उवाच—पयति अद्येषितो योगाच्छलितमानस ।
 अनाप्य योगाभसिति का गति ४४। गच्छति ॥३७॥
 कथितोमरविश्रष्टिद्वामिष्व नरनति ।
 अनतिष्ठो महाराहो विमूर्ते नरण पथि ॥३८॥
 पत मे सशय ४५। चेतुमहस्यरो नत ।
 त्वं ५ सरागम्यास्य देता नहुपर्यते ॥३९॥

'What road goes he O Krishna ! who fails to attain Perfection, because (though) full of Faith he does not strive and his mind goes astray from Yoga ? Fallen from both is he not lost like a driven cloud without prop O Mahâbâho (Mighty armed) ! deluded on the path of Brahma ? O Krishna ! Thou hast surely power to completely destroy this doubt of mine, for, none other than Thyself is to be found able to destroy this doubt.'

abhi Brahma-varupa // Lokâ jeviñ | rinsten | bhartâ tapato jetheli
 t theli | tevin kinchit smaratiñ chitten | Brhmbhâvene zadapâreñ //
 Alsi kalpancha marâ | karitâ virati drishya rî | jalsi vitale pasara
 prachanda pavane me b chî // Shan i S gara

Hridayaiñ vishay nechî abhîvo | sarvan bhutu Bhuvavadbhâvo | he
 vairâgya yuktî pahâ ho | jethen sudhrikâ nirvaho Madrapin // Ekan thi
 Dh garata

Mithyâ lâlî ñ disoni sahalalu vi haya saukhya nava lo—Sohirobi

Arjuna wishes to know the end (*kāñ gatim gachchhati*) of him, who has realized the Self and who, having faith¹ (*shraddhayopetah*) in the necessity of Yogābhyaśa for attaining Perfection, commences the practice of Yoga, but, owing to some misfortune or want of sufficient dispassion, fails² in the striving (*ayatiḥ*) and is, therefore, turned away from Yoga (*yogāchchalita mānasah*) without reaching the goal (*api āpya yoga sañsiddhim*). He is afraid that, as the Yogi, being in the line of disinterested workers, neglects the optional duties, he must lose (*nashyati*) Heaven (*Svarga*) too along with Freedom (*Moksha*), and thus, fallen³ from both (*ubhayavibhrashtah*) like a scattered cloud (*chchhinnābhramiva*) floating between heaven and earth, must stand mazed (*vimudhah*), without hope of Salvation (*api atishthah*), on the Path which leads to

1 Cf Arjuna māne, koni ayati / mhanaje yatna yogasiddhiprati / na kari āni jyēchi mati / yuktā shraddhekaunī pībhātānī // Kīñ ātmā kalōñ ālī / pari yoga siddha pābije jhālā / mhanomī shraddhā jyālā astikya budhi aisi atyanta // *Yathārthatadipikā*

2 Cf. Mhānaunī śīṅghānī Govindā / kavani eku molshapadā / zombatu hoñtā shiaddhī / upīyeñ vīna // Indriya grīmaunī nīgālā / āsthechhiye vāte lāgālā / ātmasiddhicheā pudhalī / nagirā cīveñ // Tava ātmasiddhi na talechi / āni mīghauteāñhī nāiyavechi / esīñ astu gelī mīzīrichi / jīyushya bhīnu // Jaisēñ avakīlīñ ībhāla / alumīlu sapītula / vīpīyeñ vēñ kevala / vase nā varishe // Taisī donhiñ ienī dvrīvīlīñ / je prāpti tava alaga theli / āni aprāpteñ sāndavli / ehraddhī tiā // Aisā olāntaralā kājīñ / jo shraddhechāñ chi samājīñ / budālā teā ho ji / kavani gati // *Jnāneshvari*

3 Cf Aji ! aiseñ vītaleñ malī / kūñ ubhaya bhrashtatā asela tyālā / kūñ pratishthā nāhīñ pāvalā / Brahmamārgīñ // Pratishthā mhanaje atyanta sthiti / te Brahmamāgīñ tyāchi gati / jarī nischayeshīñ pāvati / tau pāvatācha moksha // Tari ayati yatna nakari mhanomī / chalalā yogāpāsunī / yā lāgīñ mokshāteñ na pāvoni / vimudha hounī rāhilā // Ātānī svargāsa jāveñ / tarī yāgādī na kari kāmyabhāvēñ / kūñ Brahmamārgīñ yā lāgīñ svabbāvēñ / nishkāma to // Ubhaya bhrashta yā lāgīñ / maya vātato to yogi / abhrācheñ thigala ākāshamārgīñ / ubhaya bhrashta je ritīñ // *Yathārthatadipikā*.

Brahma (*Brahmanah pathu*) He therefore requests Shri Krishna to be pleased to entirely dispel his doubt (*etanme sanshayaṁ Krishna chhettumarhasyasheshataḥ*) as none else save Himself (*Tradanyah*) may be found in the whole world who would be able to do it (*chhettā na hy upapadgata*) By putting the names *Mahabāho* after '*apratishtho*' and *Krishna* after *sanshayaṁ* Arjuna appeals to the nature of the Lord of the Universe to support His votaries on His arms and to solve their difficulties The Blessed Lord moved with compassion, gives a sound and satisfactory reply which covers the remaining portion of this Chapter First of all however to give immediate comfort to the despondent mind of Arjuna He tells him in the next verse that the Yogi spoken of is lost nowhere

श्रीमद्भागवत—पाठ नैवेद्य नामुन विनाशस्य विधते ॥
नहि कल्याणात् कथिद्गति तात गच्छति ॥ ४० ॥

"O Pārtha (Son of Prithī)! he is not lost either in this or in the next world, for O dearest! no man of good deeds treads the road of loss

How much the Merciful Father was moved by the question of Arjuna as to whether the Yogi who possessing Faith goes astray from the Path is destroyed like a broken cloud is evident³ from the fact

1 Of Mhanoni Mahabāho Tuteñi mhanatu / nini purusbartha chatushtaya dylvayi samarthu / mhanoni chrl̄ bīhu vishala dharitu / kripdyuktu bhaltaññig || Chitteadīnandalahari

2 Of For the *etra/a* of this word *vide* note 1 on page 411

3 Of Atharā adhyāya Gita / pari anyatra ko heñhi tati / mhanoni Arjunateñi Jagatpiti / alai gauravuni bolli nahili // Etheli svavishayili Arjuna mahi / shañkuli yoma eadhilvi mhanoni / kin chaliloj jari yo yo Jpasoni / zaniñ durgaties jina // Āni tutatai hū safishaya / yo n Arambhāva aisi nischaya / sadbhāva sarva karisti mhanoni Dhananjaya / godi v talā yā prashneñi // Yath irthadiyka

that Arjuna is addressed nowhere in the Bhagavad-Gîtâ by the word 'Tâta' (beloved), except here. The reason is, that the Master saw that the Disciple hesitated to begin Yoga through a wrong impression that he would be ruined on all sides if he failed in his attempt. He also feared that other students of philosophy were also likely to entertain the same doubt. He hastens, therefore, to say that neither here nor in the life to come (*nareha nâmutha*) does ruin lie in store for him (*vinâshastasya vidvate*) who has entered the Path of Yoga, for, no one who does good (*nâhi kalyânakrit laschit*) is ever degraded or required to go to the lower worlds (*durgatim¹ gachchhati*). If one were to ask, then, the question² 'after what length of time a Seeker of Knowledge, who tries the means suggested by the Shastras, would be able to realize the Self, or one, who has already realized the Self, would be able to make his Reason steady?', the reply given in the Shârîra Bhâshya of Shri Shankarâchârya is, that

1 Of Shri krishna mbrinati gî Parthâ / ubhyas bhrishto yogi na nushe
gî sarvathî / karma tyâgeñ ihalokî na pîve nindvati / hinsa yoni pâvstâ
parilokî navhe // Purvilyî dehîhuni / juri pîve svayam hinsa yoni / tarî³
tyeteñ durgati mbrinati janmî / te tyâl guni ascebi nî // O'rietadânandalahari

2 Of Tasmît jnînacprati hyâ janmîñ kûñcî janmîntarî honeñ heñ
pratibandhukshîv iti vclambanî the, (pratibandhaka karmîchî lshîya
âlelâ asalyâsa hyî janmîñhi jnâna utpanna hota asateñ, ini pratilandhala
karmîchî kshaya zâlelî nasalyâsi teñ janmîntarîñ utpanna hota asateñ),
heñ siddha lota the..... Shrawanâdi jnâna sîdhanâvishayîñ
pravritta zâlelyâsi purushachchî phalarambhâ zâlelî na phalarambhâ na
zâlelî pratibandhîka karmeñ mididhyâsanîchî prâpîka hor paryanta
sambhavaniya asatîtacha . Garbhishayâmadhyeñ asatîmâcha
Vîmadevalî Prâmasvarupa prâpta zâleñ (garbhasthî eva cha Vîmadevah
pratipede Brîmbhâvamiti) zseñ sângamîtri Shîut puiva janmînta karuna
thevaleyî sîdhanâmuleñ janmîntarîñ jnîna utpanna hota asalyâcheñ
darshavita the Kîranî, garbhishayâmadhyeñ asanîryâchyî hîtuna
konatyâhi prakârachyî ahika jnînasîdhanâcheñ anushtâna honeñ
shalyacha nahiñ.—Shârîra Bhâshya by Lele

they would gain their object either at any time in this life or even in the next according to the suitability or unsuitability of their previous tendencies (*Pura Smṛitī*) The case of Vīmadevī who acquired knowledge when he was in the womb of his mother is quoted in support of this statement, for, is it wise impossible for him to have made any efforts in that state evidently his knowledge of Brahma was the result of his work in the previous life Here (on this Path) nothing that is commenced becomes abortive (*Nelabhitkrama nashostī—BG 11.40*) and when one who merely hears or repeats the Bhagavad Gita with faith is promised¹ abode in the higher worlds how can one who has realized the Self and actually practised Yoga for some time go to ruin? What matters it if he has abandoned Karma when the Smṛiti² itself says that one whose mind has been steady in the thought of Brahma even for a moment is supposed to have performed all the rites and ceremonies prescribed by the Vedas? People too blame him only who follows neither the Path of Knowledge nor that of Action They always love an experienced Jñāni and thus the Yogi in question being able to secure their good will may be said to have gained this life (*tha*) Besides even when he comes the next time to this world he is given opportunities of enjoying pleasures or hearing the Shastras according to his choice, and thus he suffers no loss on the earth As regards his life³ beyond the grave

1 Cf Adyeshyatecha yaśīmam
BG 1VIII 70 71

प्रिपूयत्पुण्यार्मनम् //

Of Snānam tēna samasta tīrtha salile sarvāpi dattāvani yajn nincha
kritam sahaaram akhilā Devāccha sampujitih / sañcī rachchā samudhrīt h
srapitāstrānilokya pūjyopya in yasya Brahma vichidrena kṣanamapi
sthairyam manah prīpnyat

3 Cf Yarhavīl abhyāśe chālāl uchchālatāñ/ pīlā jari chalatāñ / tālī diwasā
adhiñ tālītā / soham aldbhīteñ // Parī tetulī vegu to nobe chī / mhanoni

(amutra), he is in the position of a traveller, who, having got fatigued after accomplishing a part of his journey, takes rest for a while, and then continues to walk till he reaches his destination. There, too, therefore, he is a gainer. Now, in the next two verses, Shri Krishna describes the actual end (*gati*) of the *Yogabhi ashta* (one who has fallen from Yoga), viz., the worlds in which he takes rest, and the family in which he is born again to resume his spiritual work here.

प्राप्य पुण्यकृतांलोकानुपित्वा शश्वतीः समाः
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽस्मिजायते ॥ ४१ ॥
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्विदुर्लभतरं लोके जन्म यदोऽशम् ॥ ४२ ॥

“He, who has failed in Yoga, attains to the worlds of those who perform meritorious deeds, dwells there for countless years and is reborn in a holy and prosperous home. Or, he is even born into a family of Wise Yogis ; but, such a birth as that is more difficult to obtain in this world.”

When the Yoga-failed dies, he goes to the regions where there is access to those alone, who do such acts of merit (*prâpya punyakrîtânlokân*) as Râjasu and Ashvamedha Yajnas and who offer gifts as those of the Earth (*Prithvidâna*). Nay, he is even superior to them, for,

visâñvâñ tarhañ nilâ chi / pâthuñ mokshu tavañ taisâchi / thevalâ âhe //
Jnânesvarî

Brahmamârgamâñi vartavânâ prayatnano eka afisha pana kadâpi nishphala jato nathi, jetaluñ kaiyuñ hoya tetalo lâbha thâya chhe ne tetalethija pâchhusuñ punah ârambhî uttarottara âgala vadhäya chhe—*Dvivedi*

1 Of Sapta lokamâñnâ loi eka lokamâñi te prâni prathama to jâya—*Dvivedi*.

Râjasuya ashvamedhâdika / punya aganyâ punyashlokâ / karuni pâvatî je loka / yogabhrashta tyâ lokâñteñ pâvato // *Prithvidânaâdi dâneñi* / karuni adhishthuni divya vimâneñ / pâvatî padenâ sukhanidhâneñ / yoga bhrashta tyâ lokâñteñ pâvato // *Yathârthatadipnikâ*.

he is allowed to stay there as long as he chooses (*uskti d shishit ih srimih*), whereas they are turned out of their happy abodes the moment their merit is exhausted. When however he gets tired and wishes to come back to this world he takes birth in the house of a pious and wealthy man (*shachir im shrimatim gata*) as was the case with Janaka if his failure in Yogi is due to his attachment to the sense objects. The case of the Yogi who is said by Arjuna to be *turnito Brahma-pathi* (deluded on the Path of Brahma) falls in this category. But if sudden death has precluded him from completing his course and he is indifferent to sense objects he descends into the family of one who having practical knowledge of the Self is always engaged in Yoga (*gagan'mc i kule uttarati dharmatmam*). This kind of

1 CY 1 - egnayemaryal lama t anti - 7 G IX 1

2 CY 1 - eki je ki patlu akhona 1 / atithi illa ja li bhara
bh-a aor karoni / kala bhima ta eki t ja chal manifeste che grishnath ni
panca j reji / che shebdh kula keli na / bhera t sancty a mela
kareya / ej tablak Janak a e / son / yonab na ha purna jumra p te //
Ghased amadale L

3 CY 1 - yonabrahma 1 a pati / eta jalon vishey fari / eka
valg gra amolantari / yonab thit fari a li // Ty ta arjunet poshi /
to vis ay saiklini parata / fari em di Brahma-kart yatti mhanou
bolla / vishe bana ly ke Arjuna, Tat rthadipika

4 CY Tari a ralidh valg gyuli gaoif karuna / bhera t sans gelly
alpatuna / te Brahma ok ; suri yesna / j vali janana yo ly kull //
Tyai / vali Pr banna vidy t nta / ty che kuli / janma ter atl akhobh ti /
Suk surakha daslabi bahata / sanatty nta der a t bana // Chittad laonda
lokari

Ati t yo ly acheni kula / je yo t bali bhrama pr ojala / kin
apexhuni mukti levala / yonchi aruhtibhi jo yogi // Kulli tay chyl
t lablyi / j or a yonabrabhi tay / kill sakhlika navha's jar / visanya
bhoga yatin ch // 3ath rthadipika

Ane jo valg ya bhivanti prabala hoyo to koyi atl badhlima eta
shratibhi valg y Bhagwaner yo hui kalam in utjanna thilya chhe —
De relli

birth is, indeed, a very rare boon, harder to be obtained on this earth (*etaddhi durlabhataram loke janma yadidrisham*), because, it is the privilege of only persons, like Shukâchârya, who are full of dispassion. In the next two verses, Shri Krishna tells us how both the kinds of Yoga-failed re-acquire the Knowledge, which they had secured in the former life, and gain Perfection now with the least possible trouble

तत्र तं बुद्धिसंयोगं लभते पौरवेदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनंदन ॥ ४३ ॥
पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि थोगस्य शब्दप्रक्षापितवर्तते ॥ ४४ ॥

“ There, he comes into contact with the (Sâttvika) Reason, which he possessed in his former body, and then, again, O Kurunandana (Joy of the Kurus) !, he strives for the highest Perfection. For, even against his Will, he is swept away by that same former practice, and only wishing to know Yoga, he leaves behind the Divine Word (Vedas). ”

The desire¹ for Freedom, which he had cultivated in his former life, now takes possession of his Reason (*tatra tam buddhi sañyogam labhate paurvadehikam*), either in his childhood or youth, naturally, without even keeping company with the Saints. Then, in due course, he comes in contact with a Sadguru, regains Knowledge of the Self which he had forgotten, and reaches the height he did already achieve, without much effort. But,

1 Cf. Purvadehîmumulshâ / atyanta mokshâchi apekshâ / to vinâ satsaṅgâdi shikshâ / sphuroñ lâge buddhiteñ // To purva deha buddhichâ / svânyoga mhane Krishna svavâchâ / lâbha tyâ buddhisânyogâchâ / hoto tyâ janmîñ tayâteñ // Yathârthatdipilâ

Âdiñ mâgilâ je sadbuddhi / jetha jivitî nelî hoñti avadhî / maga techi pudutîñ niravadhi / navi lâhe // Jnânesvari

7 he has once failed in his attempts he strives again in his further progress towards Perfection (*Gatachcha gata
luktas n'it u*) more than before and reaches the goal. By calling Arjuna *Tururudire* the Blessed Lord give him a birth that he should also follow the same course and prove a source of joy to the family of the Future. If, however perchance the Yogi-bhaskari now thinks of indulging in pleasures his old desire (*parvita*) will draw him on unwittingly (*Uryete
ki asti s t*). Then one may ask—Do his former endeavours lead him also to practise Karma-Yoga? Certainly not because he is not only a Seeker of Yogi (*ijnanurasi yogasya*) and not of the Knowledge of the Self (*Atmetatt s jnana*) as that stage of life has already passed away. He is therefore said to be above (that is to be indifferent to) the actions recommended by the Vedas (*stebdalrahm itivartate*) for the purification of heart. This does not mean however that he does not perform the necessary duties for even one, who enjoys Living-freedom (*In annukti*) has to do them for the welfare of the people (*Lokisa igrala*) but he

1671 San with naval & 5/1 Orman as a relative to tell
whether Ward African 1811 could represent said Ward in 1812 either
dying.

"Of Tari p 1977 s/t y 1 jo wjla j/ toc' staged pravita are Lota/
j/ Li m Li m Li m o Li' pravita 1/ turi rai yakalit p iyy 1 by z nif/
Ma r ta lhooy am tuo 1/ Inlyeh awa tell vi u lishay 1 Li unf/
1/ sita e Planomukha bale chi karun / Karly 1 ev nL purviby refi/
C'lis d' wanta shan.

Ahip maha jama al'y safty Hy el'it'la/ell'hani ne sin pray sa/
y i mola am ral'lech//Avas z maha resi ty la/ kia srab t charan na
plele syal / tida li juri arasha z l / purr bly an tyida na soli//
Jathirtha Hy sli

3 C' Atm j nolliechelito / nimmatatra sija su bolixi to / maga yorn
tii j neua nis apakalito / to tinajsna yorn sija si mbinisii // Lathirtha
dipak

does them without attachment (*asaktah*¹) As regards optional (*Sakâma*) duties, he abandoned them ever since he became a candidate for Knowledge. The idea, briefly expressed in this verse, is more clearly explained in a similar description of a Yogabhrashta, given by Shri Krishna to Uddhava, in Shri Bhâgavata² Now, two doubts arose in the mind of Arjuna, *viz.*, (1) Why should not he enjoy pleasures freely, when his former practice is sure to lead him to Perfection? and (2) Why should not he again perform actions prescribed by the Vedas for the purification of mind, as it is likely to become impure during the long period that has elapsed since he acquired Knowledge? Shri Krishna clears both the doubts in the next verse

प्रयत्नादृतमानस्तु योगी संशुद्धकिलिपः ।
अनेकजन्मसंसिद्धस्ततो याति परं गतिम् ॥ ४५ ॥

“But the Yogi, striving with assiduity, cleansed of every stain, fully perfected by births following on births, achieves at last the Supreme Goal.”

The first doubt of Arjuna is answered by saying that the Yogi attains Perfection by his efforts only (*prayatnât*³). For, one, who has passed his matriculation in his previous life, must find his school course in this life as easy as a toy, but he cannot expect to become a graduate unless he works hard at college, although the habits of study contracted

1 *Of Saktâh karmanyavidvâñso . . . lokasañgaham—B G III. 25.*

2 *Of Kuyogino ye vibhidyantarîya manushya bhutai stridasho-pasushtaih / te prîktanîbhya îsa balenâ bhuyo yunjanti yogam na tu karma-tantram ||*

3 *Of Agâ! mukti je lâñ paîawa gati / prayatneñchi karunichî te gati prati / pîvato aiseñ Shripati / boloni pañhari eka sbañkâ || Agâ! jo jo granthi jethavari / pâtha karuni usare tethavari / purvâbhyañseñ zadakari / pîtha hoyâ tyâ pudheñ lâge prayatna || Yathântadhâpiñkâ.*

before would help him a good deal towards success. In the same way, the striving (*Gatimdnastu*) Yogabhrashta finds his work an easy task upto the stage he might have reached in his former birth but when he comes to a new step he must meet with the same difficulties as those usually found by a fresh worker although his previous endeavours would enable him to withdraw his mind from pleasures with greater facility. As regards the second¹ doubt, Shri Krishna says that the Yogabhrashta was able in his past life to realize the Self only after he had purged himself that is his Reason of all the desire of pleasures in this as well as in the next world by offering disinterested work to the Personal God in countless lives (*a neka² janma sansiddhah*). Now if it be said that his purified Reason is likely to get stained as even a cloth washed clean catches dirt by lapse of time the answer is that in his first birth his impurities did already vanish and he became *vigata kalmashah*³ (freed from sin) as by the touch of a *Parisa* (Philosopher's Stone) iron loses its hardness and blackness and is transmuted into gold. Thus only the stains on the gold of his purified Reason remain to be cleansed which is done by his simple desire to grow perfect and does not stand in need

1 Cf. *Atasi pur a janmisi shuddha chitta / taru L. la lotali atyanta / por hti tyachya siddhi nimitta / karma yoga kau na karavat /* // Aisi shaikhi luanai / aneka janma sansiddhah yil vachaneshi Hari / saishuddha kilbisha tabanonibhi hari / dvitiya shaikhi // *Yath rthadipika.*

2 Cf. *Jn. nasi pratibandhaka ho jo p p mala / te aldbhanesi dhatale sakala / tabanonibhi kaishi ra z. le ati prabala / j. l. adhala saisisddha /* Aneka² janmisi karunayi / jnina siddhanefchi keili Dhananjayi / tenen eaisikurefi pudy tishnya tayi / vidboni pivali tyi charama debi // *Chitsadanandalahari*

To aneka janme jjye jnindayane pratibandha karanira jo kilbisha etale malina venna teno kshaya th. ya.—*Dilevdi*

3 Cf. *Nisk ma karmeli Ishvarai / arpit si janmittari / paris en loha lime g. pari / vigata kilbieba purvilecha hli /* L. // *Yath rthadipika*

of the *Pariṣa* of actions. He is, therefore, said to be cleansed of every stain (*sāñshuddha klibishah*). Now, in this last¹ life of his, he reaches the Supreme Goal (*tato yāti pātām gatim*) Thus, after solving both the doubts of Arjuna, Shri Krishna asks him to become a Yogi, as He deems him to be superior to all other men.

तपस्विभ्योऽधिको योगी
जानिष्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी
तस्माद्योगी भवार्जुन ॥ ४६ ॥

“The Yogi ranks above the ascetics; he is esteemed higher than even those who possess Knowledge of the Self, and the Yogi is greater than the men of action; therefore, O Arjuna!, become a Yogi.”

The ascetics² (*tapasvi*), by the performance of various penances here, secure important positions in the next world, but they are all transient. The Yogi³, who has opportunities of enjoying Eternal Bliss even in this very life, is, therefore, said to be superior to the performer of penances (*tapasvibhyo'dhiko yogi*). “If Religion consisted solely in mortification and asceticism”, says Fo-sho-hing-tsan-king, “it could never lead us to

1 Cf Jayā janmī upari dusareū jāna / mīguteū nābiū tay i janma
marana / aisi paramagati pāte to jāna / moksha nirvāna jyīteū mhanije //
Uchtsadānandalahari :

2 Cf Agī Arjunī ! tapasvi / tṛpeū pavati thora padavi / pṛti tūtū tapeū
īmī phaleū jānāvī / nashvareū donhi // Agī ! taisī nahe yogi / jo mī-
jānandapadiūcha chitt uligīnī / yogi āmī deha jivanta agataū jagīnī / pṛipti
mīnānandapadāchi jyālā // *YathārthađīpiLā*

3 Cf Shri Krishna mhanati gī Pārthā / krichchhra chāndrāyana
tatpara sarvathī / te tapasvi jīna Kuntī sutī / tyāñhuni utkrishtatī /
yogiyīchī // Yogeū manonīsha vāsanī kshīna / īmī shuddha hotase Brahma-
jānāna / tapasvi te ati ajnīna / shreshtha mhanona Yogi mhanē // *Shruti-*
Vidyīyī tad irohanti yatra kāmāḥ parāgatāḥ / na tatra dākshinā yānti

Peace'. In the same way, those who worship the deities by means of the different rites and ceremonies prescribed by the Vedas obtain enjoyments in the higher worlds but they too are not permanent. Here Arjuna would perhaps say that he would not do the optional (*Sikṣāma*) work but only perform the necessary duties disinterestedly and offer them as sacrifice to the Personal God. Still that would only purify his Reason and enable him to acquire the knowledge of the Self. Yoga is a step which comes after Self realization for the Shruti says it consists in making the Reason steady in the Self either by the *Vyatirekī* or by the *Anvaya* method. The Yogi for this reason is said to soar beyond the men of deeds (*karmilhyashchādhiko*) as well as those of knowledge (*jñānibhyo gṛī*). Arjuna is thus advised here to realize the Self and practise Yoga (*tasmadd yogi bha a*) for attaining Perfection. In the next verse however he is warned not to neglect the Love of the Personal God (*Saguna Brahman*) for a Jñāni Bhakta alone is esteemed the truest and best of all the Yogis.

नाविद्वैष्टपास इनह ॥ अनु पूष्करा दक्षि बिनु सहिता । ज्योतिश्चोमद्दि
कर्मा लरिति बबुता । तयारि कर्मिश्चित्तुना योऽस्ति श्रेष्ठा अत्यन्ता ।
ज्ञ. नवान्ति महान् ऋषी ॥ *तत्त्वाद्विनानं लाभारि*

1 Cf. तरि निक्षिमिश्च फला । अत्माज्ञाना लेवला । मिगुति तेत्तेउ
चित्ता करानेति निश्चाला । तो योगा ॥ *तथार्थाद्विप्लिका*

2 Cf. यदा पञ्चविनिश्चित्तां ज्ञानाति मानसि गहा । बुद्धिश्चा
ना विचेष्टिता तिमि ओ परामात्रं गतिम् ॥ तिमि योगामिति मान्यान्ते अथिराम
नि लियन्द्विनान्म । अप्रमात्तास्तद्दि भवति योगो हि प्रभवाप्यप्याम् ॥

3 Cf. महानुनि कर्मानिश्चित्तु वाच ल्यु । तो ज्ञानीयैषि वेद्यु । त्वपान
चि एद्यु । त्वपोनिथु ॥ महानुनि एक करानेति तुष्टेति मि गद्दि महान् । योगि
होय अन्तश्करानेति । लांडु कुमारः ॥ *Jñāneśvarī*

1 राम तपिवि कर्मि ज्ञानि । योगि थोरा या तरि शुभु । श्री कृष्ण
महान् महानो । होय तुष्टि योगि अर्जुनः ॥ त्वपि त्वा अत्माज्ञाना । लोला मगा
अपालै माना । स्वरूपरूपा लारुलि मोहना । नोदि देहात्मतेचेति ॥
तथार्थाद्विलिपि

योगिनामपि सर्वेषां मद्भतेनांतरात्मना ।
 अद्वावन्निजते यो मां स मे युक्तमो मतः ॥ ४७ ॥
 इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन
 संवादे अभ्यासयोगे नाम पष्ठोऽध्याय ॥ ६ ॥

“And even among all Yogis, he who, full of Faith, worships Me, with his inner Self absorbed in Me, is reckoned the most attuned with Me. Thus ends the Sixth Chapter, entitled ‘The Practice of Yoga’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitâ.”

The Blessed Lord announces, in this last verse of the Sixth¹ Chapter, that of the Yogis, who were already said to be beyond all other men (*yogināmapi sarveshām*), His Lover² is the highest, for, he worships

1 *Cf* Yamunāchārya, whom I have already quoted more than once, sums up thus under five heads the teachings contained in this chapter — *Yogābhyaśaviddhīryogi chaturdhāyogaśādhanam / yogasiddhī svayogaśya pāramyam shashtha uchyate* // Those five heads are—(1) the process of practising the Yoga of meditation and mental concentration, (2) the four varieties of successful Yogins, (3) the means to be adopted for attaining success in the practices of this Yoga, (4) the certainty of the achievement of that success sooner or later by all those who earnestly endeavour to attain it, and (5) lastly, the superiority of the Yoga of divine devotion to all other forms of aspects of Yoga — *Hindu Philosophy of Conduct by M Rangāchārya*.

2 *Cf* Jo shraddhāvanta bhakta / jyācheñi antahkarana Māzyā svarupiñi anurakta / tyā antahkaraneñi yogayukta / bhaje Māteñi // Yogi tituke mhanāve yukta / pari jyācheñi chitta Sāgūniñ anurakta / varakada yukta to yuktatama bhakta / Maja sammata bahuta to yogi // *Yathārthatadipikā*.

M1 Shri Bhagavanta jo Vāsudeva / tāyāchya thāiñ sarva punya punja svameva / tyāchya paripākeñ priti sadbhāva / upajoni manobhāva vasti kari // Antārātmā jeñi antahkarana / teñi Māzyā thāiñ zāleñi nimagna / akhanda kari sādhu charana sevana / Māzeñi bhajana kari jo kiñ // Sādhu sañgeñi ati shraddhāvanta houni / mana niranara Māzyā svarupiñi ghāluni / Māteñi bhajatase teneñ karuni / saguna nīrguniñ āvade // *Chitasadānandalahar*.

Him full of Faith (*shraddhāt in bhajate yo Mum*) and with a mind that enjoys the Bliss of his Impersonal nature (*Madgatendntarātmānū*) Every Yogi who has completed¹ his course is certainly attuned (*sukta*) but the Jñāni Bhakti or the follower of the Path of Love (*Bhakti Yoga*) is considered by the Lord of the Universe most attuned (*st Ma juktctamo² matah*)

This is the highest possible goal of the Karma Yogi or true Sannyāsi described in the first verse of this Chapter who gets his Reason purified by performing the necessary duties disinterestedly and offering them as sacrifice to the Personal God When he acquires Knowledge of the Self through the Preceptor (*Sadguru*) and begins the practice of Yogi (*Yogabhyasa*) he is an (*Ārurukṣlu*) or Seeker of the Yoga state which is a severance of all connection with pain (*Duhkha sañjoga niyogam* — VI 23) He cannot dispense with action as it is essential for his purpose (*Karma karanamuchyate*—VI 3) He must if he be a Nirgunopisaka practise carefully one by one the eight steps of Yama Niyama etc recommended in the Yogi Shastras and guard himself against the attacks of *Laya* (sleep) and *Vikshepa* (outer attractions) The philosopher Tukārāma has summed up all the necessary precautions in a single poem³ thus —

1 Of Jo alddba yoganishtha / tochi sarrilta bolli varishtha / tyā talabhi varielitb umadhyeii abreshtha / svabhakta yeri bolli // *Tatkarthad pika*

2 Of Toyā ekavataleyā premā / jari pldeii pāije upamā / tari Mi deba to Atmā / hechli boye // *Jñāneśvarī*

3 Orimān pana mahyo-imān pana mahāyogi eja chte ka je nirantara potano Atmā etale chitta Mārāmān arpi Maneja bhaje chhe — *Desredī*

3 C/ Sibhakuchi dashi udisa nali / upādhi nsaivi antarbhūti // Lolupati kalyā nidresti jīlukāvelli / bhojana karavell parimita // Elu ntia lol atiā striyā fishiā bhishana / prāna gelyā jīna bolon naye / Saṅga sajjan i ch uchch ra nām chī / g' osha kirtan ch abarnishlii // Tukā māne nishi's dhanli jo r he / toobi ja na lhe Gurukripa //

"The aspirant should be indifferent to sense-objects and free from all belongings inside as well as outside. He should cease to hanker after things and conquer his sleep, he should be moderate in his meals. He should never, not even for the loss of life, converse with women in public or in private. He should keep the company of Saints and sing the Name and Glories of God, day and night. He, who adopts these means, says *Tukā*, will alone enjoy the Bliss of Knowledge by the Grace of the Preceptor" After dictating, here, the broad principles of Yama and Niyama, the Saint Tukārāmā teaches us to overcome the inducements of sleep (*Laya*) by taking moderate food &c., (*Yuktāhāra vihārasya VI. 17*), and to resist the attractions of the sense objects (*Vikshepa*) by the Worship of the Personal¹ God (*Yunjādyogam ātmavishuddhaye VI 12*) and by the hearing of the Shastras from the lips of the Saints. He, who has no special liking for the Worship of the Personal God, which is the remedy for *Vikshepa* suggested here, and who prefers the Worship of the Impersonal Brahma only, has to pay particular attention to *Pratyāhāra* (abstraction), which is also useful for the practice of Anvaya Yoga, as one has to realize, there, the Self in the very objects (*Yato yato mścharati VI. 26*) which disturb the Samādhi (absorption), as we see water in the waves. *Pratyāhāra* (abstention) is defined in the Shāndilya Upanishad as 'the drawing away of the organs from attaching themselves to the objects of senses and contemplating upon everything that one sees as Ātmā' Shri Shankarāchārya calls it 'the merging of consciousness in Brahma by realizing the Self in all objects.'

¹ Cf. *Gītā ātu samādhisiddhibh* (attainment of samādhi is, however, through Secondary Devotion) — *Shāndilya*

When the Yogi is thus able to enjoy in his concentration the endless Bliss (*Sukharidit̄ intikam*—VI 21) of the Self he is said to be attuned (*Yukta*) or enthroned in Yoga (*Yer trudi*). The same popular Marathi Poet whom we have quoted above in connection with the '*Ashṭingas*' gives¹ his own experience of this blessed state in the following words—

When I did hit upon the inmost mark, my wavering mind became steady and my life breaths lifeless. My eyes were full of lustre though half closed my voice was choked and my hairs stood on end. My purified Reason merged itself in the Self with astonishment and would not come out because I felt happy. The day dawned with a bright blue light twas a draught of nectar the very spirit of life. The sun and the moon were nowhere. Waves after waves of joy rushed upon each other. *Tula* says he moved to and fro with Love and Bliss and was dissolved freely without demur.

The work of the Yogi however does not stop here. In order that his Knowledge may be perfect he has to continue the absorption (*Yogārudhasya tasjana shamah kiranamuchyate*—VI 3) until his mind or Sattva is absolutely freed from the qualities of Rijas and Tamas and he becomes himself Brahma (*Shūntarajasam Brahmanbhuta malalmasham*—VI 27). After describing the Samādhi (absorption) of the Yogārudha as the forgetfulness of all mental activities by first making thought changeless and then identifying the consciousness with Brahma

1 Cf. *Sthir vall vrti pañigulat pr na / antaridhīchī khuna p vaniyāñ //*
Punjale netra jile ardh amalita / kantia sa ligadita rom necha āle // Chitta
chāk tale svaropā m ziri / na nighe bheri sukhīraloñ // Sanila prak sha
nd jali dina / amritlicheñ p na jivanakali // bhashi suryā j'll jiven
o rājani / nand d tani Ananī chī // Tula mhanē sukhī premēñ
gī dul ta / viriloñ nl chītā nischitineñ //

Shri Shankarâchârya says¹, in his *Aparokshânbhuti*, "one should earnestly practise this unconventional Bliss until it will obediently spring up of its own accord, in an instant, at the will of the individual. They, that have realized this consciousness, and having realized it, develop it more and more, are the best of men, fortunate and venerable in all the three worlds. They, in whom this consciousness grows and also fructifies, attain identity with the Eternal Brahma, and not those others, who merely fight about words" This end can be accomplished by either the Vyatireka or the Anvaya method. The former (*Yunjannevam sadâtmânam sukhamashnute—VI 28*) secures for the Yogi Salvation alone (*Na bibheti kutaschana Shuti*), but the latter (*Sarvabhutasthamâtmânam ... sarvatra samadarshanah—VI.29*) gives him also Living-Freedom (*Shatiram pâpmano hitvâ sari vân kâmân samashnute Shuti*). Higher still is the Anvaya Yogi, who is a Lover (*Bhakta*) of the Personal God (*Saguna Brahma*), as he never fails in Yoga (*Tasyâham na pi anashyâmi sa cha Me na pi anashyati VI 30*), and as, whatever his life may, be, he lives in Him (*Sarvathâ var tamâno'pi Mayi vartate VI.31*). He is, therefore, most attuned (*Yuktatamo VI.47*) with God. Another reason is, that the Sattva of the Nirgunopâsaka (*Worshipper of the Impersonal God*), even if he enjoys

1 Of Nirvikâritayâ vrittiâ Brahmkâratayâ punah / vrittivismaranam
samyak samâdhir jnânasajñâlab // Imam châkrîrimânandam târvatsâdhu
simabhyaset / vashyo yâvatksbanâtpuñisah prayuktah sambhavetsvayam //
Ye hi vrittim vijânanti ye jnâtvî vârdhayantyapi / te vai satpurushâ
dhanyâ vandyâste bhuvanatraye // Yesham vrittissamâvriddhâ paripakvâ
cha sâ punah / te vai sadbrahmatâm prâptâ netare shabdavâdinah //

2 Of Tari dubkhîchi nivritti / inî mityasukhîchi pi ïpti / te mhanîvi
jivamukti / kaivalyâñtihî nise hâ labha // Tathârthatadipikâ.

Living Freedom merges¹ itself in the Nirguna Brahma when he quits his body and so he loses his happiness also along with pain, whereas the Sattra of the Worshipper of the Personal God which remains with him in the Anadi Valkuntha or the Supreme Abode of Vishnu to which he retires after the death of his so called physical body enables him to enjoy the Bliss of Living Freedom for ever. Of these Jnâni Bhaktas he who knowing that everybody is affected by pleasure or pain, as he himself is helps mankind in their material as well as spiritual good is deemed highest (*Atman paramjera paramo matah—B G 32*) Here the Blessed Lord lays great stress upon the Divine quality of Mercy known in our daily life by the familiar word *Pity* or *Compassion*. He refers to it again in the Tenth² Chapter where it is in fact the first lesson given in the enumeration of His *Vibhutis* (emanations). Further on in the Seventeenth³ Chapter also we find Him saying distinctly that those who torment the flesh torment Him Who is within the flesh. Our motto should therefore be always to do all good and no harm to anybody for the Individual Soul is nothing but a reflection of the Universal Soul. Arjuna was mightily pleased to hear of the incalculable good which resulted from the practice of

1 Cf. Tamayam vapi smarabhitram .. and, tadbhva bhavatih // B G VIII 6

2 Cf. hi Anandam tri Brahma / pari tei nirguna shuddha nirdharan / tei caubhavi yenehi bhi dharmi / shuddhavritti ebi // Amrita palesti amritapurna / neno talesu sukha nirguna / sutevi ty ehy anabhavuebi khabri / jnanmukt sa kri Valkunthas slyeta // Kath ithad pik

3 Cf. Abam itma Gudakesha sarvabhati shaya sthitah—B G 2 0

4 Cf. Karsayantah shuriratnam bhutigrumamachetasah / Mum chay utab aburutham tinviddhyasurnal chayin // B G XVII 6

the Anvaya Yoga (*Yogastvayā p्रोktah sāmyena—VI 33*), and determined to secure it at any cost, but, when he came to reflect upon the sickleness of his own mind, he was sadly disappointed, and he opened his heart to his kind Master thus "O Dear Krishna !, why didst Thou mention to me at all this tantalizing Yoga ? Since I heard it from Thy lips, I have been exceedingly anxious to enjoy Thy Supreme Bliss, with these my very eyes of flesh, in the diverse objects of Thy Divine Creation, and yet, alas !, I find myself utterly hopeless. This cruel and ruthless mind of mine, my dire and inveterate foe, subtle and mischievous as it is, will never allow me even to dream of the happiness I long for. It wins my senses over to its side, and is too powerful and obstinate for me to control Point out, therefore, to me, O Beloved !, the way to get out of the net in which I am entangled. There is no one else in the world who can help me !" Shri Krishna suggested two simple remedies, viz., Constant Practice (*Abhyāsa*) and Dispassion (*Vairāgya*), for the purpose (*Abhyāsenatu Kaunteya vairāgyenachagrihyate—VI 35*) The former is necessary to attain Perfection in Knowledge, but it is impracticable without the latter, which is to be acquired by Discrimination (*Ātmānātma-viveka*) only. Unless the idea that the world of men and things is unreal and, therefore, transient, is fully impressed on the mind of the aspirant there can be no true dispassion¹. If, in addition to this notion of the non-existence of sense-objects, the Jñāni possesses the Faith that the forms which appear to him are nothing but the manifestations of the Personal God (*Saguṇa*

1 Of Aneka sādhaneū sādhitāñ / kṛhīñchī vairāgyi nupaje chittā /
jग्नि हेतुं मिथ्यात्वेृं जीवतान् / वैराग्यं तत्त्वतान् पुनः होवे ॥
Yogavāśishtha by Ranganātha Swāmī.

Mithyā असेन दिसमि सकलभि विश्वासयुक्त्या नावदोऽ—*Sohurobā.*

Brahma³ he is said to be a Bhakta¹. Now a fresh doubt arises in the mind of Arjuna, as to whether destruction in both the present and future worlds lies in wait for one who having Faith fails in the striving, as is the case with a rent cloud (Kashchunno bhṛtyaś ibhrashta śhechchur-*rūpam* i rashyati—VI 38). This the World Teacher (*Urgadguru*) cleared by assuring the Disciple that a Yogabhrashta having attuned to the worlds of the righteous and having stayed there for immemorial years is reborn in the house of those who are blessed with fortune and virtue or in that of a Sāttvika Yogi according to the unfulfilled desires which he may have carried with him (*Prāpya punyakritan* *lharati dhimatām*—II 41 4.). There the knowledge acquired by him in his past life is perfected with ease and he becomes free once for all (*Yati param gatim*—VI 45). It may be noticed here that the case of Arjuna himself who was by the Grace of Shri Krishna suddenly changed on the battle field from a stern soldier into a sincere penitent fit to hear the Shastras and realize the Self is an example of a Yogabhrashta described in this Chapter. After fully treating of both the Vyatireka and Anvaya Yogas, Shri Krishna gives the main object or moral of this Chapter and for the matter of that of the whole Bhagavad Gita in the few closing words viz Be you Yogi Arjuna! and worship Me (*Tasmād yogi*

1 Of Hrid yin vish yinchi abhivo/dni evertibhutisli Oli-madhbhito
he valdigy yuktī pribā ho / Jetheśā idh kā nirkābo Madrupiā /
Ekan thi II garata

Of Tui chbi lo⁴ jinmichyā eni skären kurana / yuddhi pravartaliśi
r jyil una / Jn mlibhy ianum trvi na karuni / pr pta purna jn ian tuja //
Jorhi klibi jn libhy akel hot / teheśā yuddha eni skären moduni purita /
I i desha k abisi ni vich rlibi / akemita chittā varileśā jaincīl
O/itsadunandalahari

bhavârjuna..... .. yuktatamo matah VI. 46-47)," which, in plain language, mean 'Be a Jnâmi¹ Bhakta'.

Here ends the First Part of the Bhagavad-Gîtâ, consisting of the First Six Chapters, which speak of the Knowledge of the Nature of God (*Scientia Naturae Dei*) or Theology. Its purport may be given, by means of a simile, in one simple sentence. Just as a king, who in his dream imagines himself to be a beggar and is anxious to see the king, in order that he may be relieved of his poverty, finds himself to be the king when he awakes, even so does the Individual Soul, who, through nescience (*Avidyâ*), believes himself to be the body, both gross and subtle, find himself, after Self-realization, to be nothing short of God. The 'Jnânayukta Saguna Bhaktî' or the 'Love of the Personal God, cultivated after the acquisition of the practical Knowledge of the Self', which is the sum and substance of the next six² chapters, will be discussed in the Second Part. Love without Knowledge is food without salt, and possession of Knowledge without Love is consumption of salt without food. Now, O Beloved Father !, O Thou Master of Masters and Joy of Joys !, O Thou All-knowing, All-powerful and All-pervading Lord of the Universe, of the nature of the Kalpavriksha !, Who, with Thy Infinite Justice and

1 *Of* Teshâm jnâni nityayukta eka bhaktirvishishyate / priyo hi jnâno 'tyarthamaham sa cha Mama priyâh // B G VII 17

2 *Of* Hechi Bhakti visvâda atyantâ / uttarâdhyâyâpâsuni Bhagavanta / dvâdashâdhyâyâpûryantâ / boleñ âtâñ // Âtmajnânâvina / bhakti teñi unna alavâna / âni unna vâñchunî lavana charvana / bhakti vâñchunî usâ âtmabodha // Yathârthâdhyâkshâ.

Yeneñ bhaktiyoga bolilâ yetha / jeñ bhajîvâ Shri Vâsudeva Bhagavanta / teñchi to jâna tûtpadârtha / nirupâvya prastuta pudhilâ shatka // Teñchi saptamâdhyâyâpâsuni / dvâdashâdhyâyapûryanta jâna / nirupijela uttara shatka purna / teñchi sâvadhânî pariyesâ // Chitsadânandalaha

Mercy, deniest nothing to Thy supplicants be pleased to accept this first instalment the fruit of Thy own Divine Grace which Thy own son who knows not Sanskrit the sacred language of the Gods who knows not the Vedas Shastras and Puranas who knows not any of the Ashtalingas humbly begs Thy kind permission to lay on Thy Holy Lotus Feet Which alone he believes he knows by Thy benign blessings only and not by any merit of his is says the King of the Marathi Poets —

We know¹ the Feet of Hari We know not Yama (self control) we know not Niyama (moral observances) we know not any other means We have achieved every thing without efforts, what more do we want? Woe to those who abandoning the Feet of Krishna beg for Salvation! It is indeed a bad bargain to exchange Parisa (Philosopher's stone) for gold By meditating on those very Feet Vamana himself became the Lord Whose body is the Universe

Shri Sadguru Charanarpanamastu

1 Cf. Āmbiljanor Haribopaya // Dhruvapala // Yama na janor
niyama na jinor / na jino anya upayor // Priyatnātāśchunī sarrhibi zalei //
labbhit yihuni kāya // Krishnāche pūdā mukuni konhi / muktī māge bāya
bāya // Parisa deuni soneli ghenei // joltyichā tyārasiyi // Dhyātan te pada
Vamana zill / Trivikrama to vishvāk yon //

bhavârjuna..... . yuktatamo matah VI. 46-47)," which, in plain language, mean 'Be a Jnâni¹ Bhakta'.

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1 Cf Teshim jnâni nityayukta eka bhaktivishishyate / priyo hi jaanino' tyarthmâham sa cha Mâma priyâh // B G VII 17

2 Cf Hechi Bhakti vishvâ atyantî / uttirâdhyâyâpâsunî Bhagavanta / dvâdishâdhyâyâpîry antî / boleha âtâñi // Âtm ujnânîvima / bhakti teñi anna vâñchana / âni annâ vâñchunî lîyan i chîrvanî / bhakti vâñchunî aisiâ âtmabodhi // Yathârthâdyâñkâ.

Yeneñi bhaktiyog i bolilâ yetha / jeñi bhujâvâ Shri Vâsudev i Bhagavant i / teñchi to jâni tîtpâdârthi / mirupâvya pristuti pudhilî sb itki // Teñchi saptamâdhyâyâpâsunî / dvâdishâdhyâyâpîry anta jâni / mirupijela uttarî shatha purna / teñchi sîv idhâñi pîrijesî // Chitsadânanandalahari

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Shri Sadguru Charanarpanamaslu

1 Cf. Āmbili jānon Hārīche pāya // Dhruvapada// Yāma nū janoil /
nlyāma na jānoi / na jānoi anyā upaya // Priyntāvāchuni survahū zilei /
lābhā tayāhuni kāya? // Krishnache pada tākuni konhi / mukti māge haya
hāya // Parisa deuni soneu ghenen / jalō tyāchā vyāvasaya // Dhyatān te pada
Vamana zali / Trivikrama to vishvāl. ya //

E CARMINE DEI DEORUM.

OP

THE SONG OF THE GOD OF GODS

ng a Commentary in English on the Bhagavad Gita
(Complete in Three Parts)

PART I

HEOLOGY OR THE SCIENCE OF GOD

BY

R S TAKI B A.

Petired Deputy Educational Inspector Bombay
thor of Purusharthadipikā or the Supreme Goal of
Human Life Amourism or Prem amrita etc etc

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PUBLISHED BY

THE SAD BHAKTI PRASARAK MANDALI

1923